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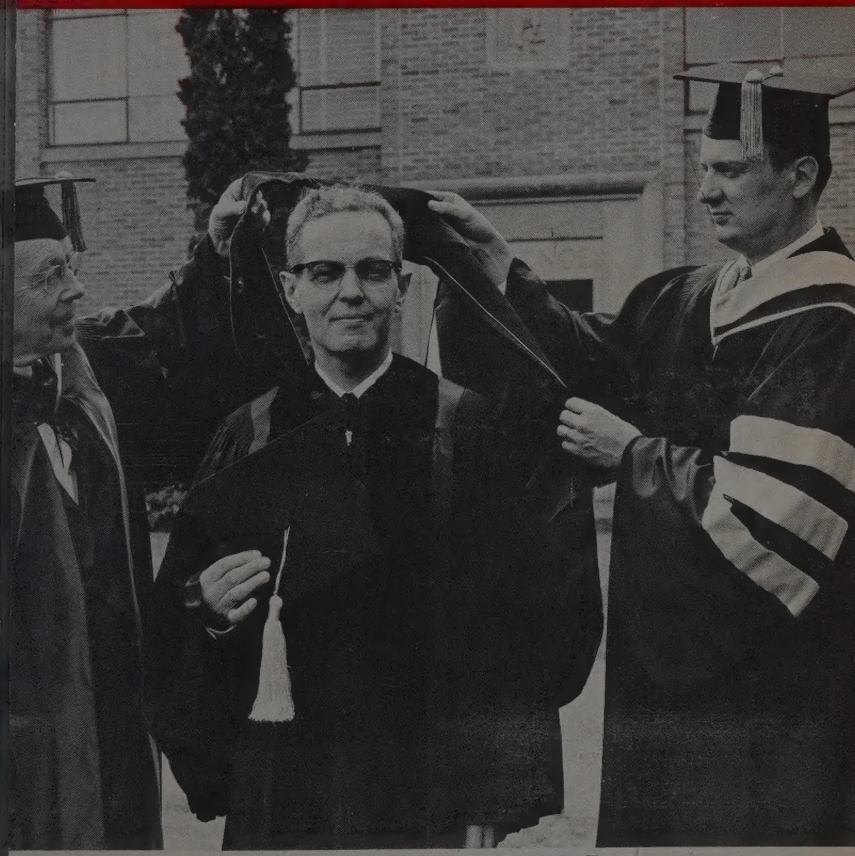

DOCTORATE FOR A PRESIDENT

Pacific Synod leader is honored

Vol. 43, No. 38

JUNE 21, 1961

No Time?

As I CAME OUT of the Sunday school building and hurried across the street to the church, a little boy stopped me at the curb and pleaded, "Lady, will you please buy a pot holder? My mother made them and she's awful sick."

All I had on my mind at that moment was getting to church before the service began. I brushed the boy aside, saying, "I'm sorry, but I can't stop now. I have to get to church."

HALFWAY UP THE CHURCH STEPS I froze at the realization of what I had done. I turned around, but the boy had gone. And as it would have to happen, the sermon that day was about "a cup of cold water . . . to one of these little ones." I felt ill. I had been too busy going to church to find time to listen to a little boy's problem.

The haunting echo of his plea kept ringing in my ears. I knew that only Jesus could lift it from me and forgive. As I prayed, I wondered about all the other opportunities I had missed. I realized that I had to find a new way of measuring my stewardship of time. I could no longer afford to be "too busy" to help others, to share their burdens, and even to give "a cup of cold water" outside the church.

—ELEANOR H. DEAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● TWO HUNDRED eighteen men were graduated from the 10 United Lutheran seminaries this spring, and we have names and pictures of practically all of them (*pages 27-33*), plus recent information on where they are going.

Annual ordination of seminary graduates is a transfusion of new life in the church's ministry, without which it would rapidly disappear.

● "CHURCH WANTS BETTER PASTORS" (*page 13*) describes present-day efforts to determine in advance how well fitted a young man is for the ministry. Help can be given in aiding a candidate in straightening out a personality problem which might later on become a serious problem of his congregation as well as himself.

● THAT brings up the question of what sort of training we want for pastors in our churches, which Dr. Ruff analyzes a bit in this week's "Conclusion." Two theories are somewhat in conflict with each other, and will affect decisions now being made regarding seminary mergers.

● THERE'S no time to be wasted by teenagers rushing ahead toward maturity, not even the brief summer months, says Judy McWilliams, a young schoolteacher active in Luther League work. She gives suggestions (*page 10*) on how to have a good summer.

● COVER PICTURE. D-Day came this month for 20 United Lutheran clergymen, the day they received honorary doctorates at church colleges and had colorful hoods put over their shoulders. Among the 20, Pacific Synod President Edwin H. Bracher is shown receiving an LL.D. from Pacific Lutheran University, Tacoma, Washington. (He also got a D.D. from Wittenberg.) Hooding Dr. Bracher are Dr. Paul Vigness and Dr. R. Byard Fritts.

THE CHURCH IN THE NEWS

Religious teaching sought

A suit to halt Bible reading in Maryland's public schools had been instituted by Mrs. Madalyn Murray, an avowed atheist. Mrs. Murray had also withdrawn her 15-year-old son from Baltimore schools charging that his religious liberty was infringed by the Bible reading. Baltimore's school board later adopted a rule permitting students who objected to Bible reading to be excused from the classroom during the exercises.

Last month Superior Court Judge J. Gilbert Prendergast threw Mrs. Murray's suit out of court, affirming the right of the school board to require Bible reading and prayer. The suit "sought to subordinate all other beliefs to atheism," the judge commented. "How the religious liberty of a person who has no religion can be endangered is by no means clear."

Maryland's Council of Churches at the same time issued a statement calling for instruction on the place of religion "in our history and present way of life" in the public school curriculum. Schools must be "free of sectarianism" but should teach "the pertinence of moral and spiritual values to our American life and institutions," the council said. The harm done by "occasional inadvertent bias in teaching" religion is trivial compared with the harm done by "utterly ignoring religion or of aggressive secularism," the statement added.

Maine permits church school buses

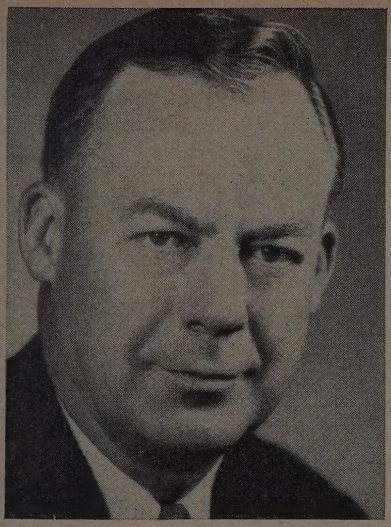
Parents of parochial school children in Augusta, Maine, had demanded tax-supported bus rides for their children. They threatened to withdraw their children from the church schools and enroll them in already-overcrowded public schools if their demands were not met. The school board agreed to provide transportation, but the practice was later halted when a taxpayers' suit led the state's Supreme Court to rule that use of tax funds for parochial school pupils was illegal.

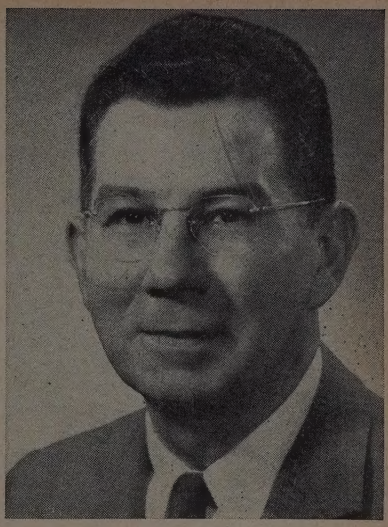
Efforts to make the practice legal were turned down last year in Maine's legislature. This year a new measure was introduced, permitting local option by a majority vote to decide the issue for each community. Despite opposition by some church groups, local option was adopted by the Maine house 68-67 and by the senate 23-8. It was signed into law by Gov. John H. Reed last month.

One more hurdle faced the measure. Representative Ernest R. Smith, a Church of the Nazarene minister, started a drive for a state-wide referendum on the legislation. If at least 41,732 signatures of voters are filed within 90 days after the legislature adjourns, local option cannot take effect unless a state referendum approves it.

Angola violence protested

Portuguese efforts to halt native uprisings in its African colony of Angola had resulted in severe damage to Protestant missions, reports indicated. Portuguese settlers were said to have looted





NEW PRESIDENTS NAMED BY TWO UNITED LUTHERAN COLLEGES

Dr. Davidson, Wagner *Dr. Hanson, Gettysburg*

nd burned mission churches, schools nd clinics which ministered to the native Negro population. An American Methodist missionary said the Protestant hurches had "suffered persecution which as few parallels in modern history."

Dr. Adriano Moreira, Portugal's minister for overseas territories, admitted in Lisbon that there had been "some cases" f pillaging and burning of Protestant issions. He said "large numbers" of rotestant-trained Angolese had been discovered assisting the rebellion against the ortuguese colonial regime.

Responding to a plea from missionaries till in Angola, a group of 80 Canadian nd U.S. Protestant and Roman Catholic eaders this month sent an "open letter" o President Americo D. R. Tomaz of ortugal asking an end to bloodshed and iolence in Angola. The letter asked a reasonable solution" for Angola's probems, supporting the "legitimate and just aspirations" of the natives for justice and social betterment.

Two colleges name presidents

Two United Lutheran colleges this month announced the selection of new presidents. Gettysburg College named Dr. Carl Arnold Hanson, at present dean of the faculty at Cornell University. Wagner College chose Dr. Arthur O. Davidson, at present vice president of Luther College, Decorah, Iowa, an institution of The American Lutheran Church.

Dr. Hanson will succeed Lieut. Gen. Willard S. Paul, who had served for five years. The new Gettysburg leader is a native of Ohio and a graduate of the University of Akron. He received his Ph.D. from Cornell. An expert in labor and industrial community relations, he has been on the Cornell faculty since 1948 and has been dean since 1957. He is a member of the executive committee

of the National Lutheran Council's division of college and university work.

Dr. Davidson is a graduate of the University of Minnesota and holds a Doctor of Education degree from Harvard. He directed officer training courses for the U.S. Navy during World War II and later served on the faculty of Dartmouth College. Since 1954 he has been at Luther College. He succeeds Dr. Richard H. Heindel, who will next month assume the presidency of Pratt Institute in Brooklyn, N. Y.

Services set for tourists

American tourists visiting Bavaria this summer will be able to attend English-language Lutheran services in four churches through an arrangement worked out by United Lutheran Church leaders and Bishop Hanns Lilje, president of the Evangelical Lutheran Church in Germany. Serving as "American tourist pastors" from July 1 to Aug. 15 will be Dr. Henry W. Opperman, pastor of St. John's Church, Des Moines, Iowa, and the Rev. George W. DeLawter, pastor of St. Paul's Church, Teaneck, New Jersey.

Dr. Opperman will conduct services in the Lutheran churches at Garmisch-Partenkirchen and Oberammergau. Pastor De Lawter will preach at Ramsau and Berchtesgaden. (*A complete schedule of English-language services in Europe appears on page 43.*)

If this year's experiment is successful, it will be expanded to other European tourist areas in future years.

Dr. Fry in East Europe

A four-week trip early this summer will take Dr. Franklin Clark Fry, president of the United Lutheran Church and Lutheran World Federation, behind the Iron Curtain. Dr. Fry left New York on June 8 to preside over an international council on migration held under World Council of Churches' auspices at Lausanne, Switzerland. Later this month he planned to attend the meeting of the executive committee of the World Council at Bossey, Switzerland. Dr. Fry is chairman of the committee.

During the committee's six-day session ground-breaking exercises are slated for the council's new headquarters building at Geneva. Dr. Fry and Bishop Henry Knox Sherrill, one of the World Council's presidents, were to officiate at the June 21 ceremony. The committee was expected to complete plans for the council's assembly at New Delhi, India, in November.

The Lutheran World Federation's executive committee will meet at Warsaw, Poland, June 25-July 1, with Dr. Fry as chairman. In early July the United Lutheran president is scheduled to preach at the Lutheran Church in Teschen, Poland, and at the Greifswald Cathedral in East Germany, where he is also to lecture to pastors of the Lutheran Church of Pomerania.

Senate studies TV crime

Relations between the large increase in juvenile crime and the "heavy dosage of extreme violence, brutality and sadism" on television shows came under scrutiny this month by the Senate subcommittee on juvenile delinquency. Sen. Thomas J. Dodd (R.-Conn.), chairman, said television codes had not proved effective in providing desirable programs and public interest demanded a "thorough but careful weighing" of the effect TV has had upon the youth of the nation.

Dr. Ralph Gary, Boston University sociologist, told the committee that "gentleness and consideration scarcely exist" in most television Westerns. Most frequent theme is the "desire for money

TREET PREACHER on New York's ifth Avenue is Dr. James W. ennedy, rector of Ascension Episcopal) Church. Sunday af- ernoon story-sermons attract people who don't go to church nywhere," Dr. Kennedy says, but takes courage to preach "with- ut a pulpit to hide behind" and ith traffic noises to combat.

ealth or power." Reports by the com- ittee's staff showed that more than half e prime viewing time is devoted to pro- ams featuring crime and violence.

After the committee had viewed an isode of a Western serial called *Whis- ring Smith*, Sen. John A. Carroll (D.- l.) remarked, "This is not only bad for ildren, it's bad for adults." He added, here's got to be policing somewhere." e half-hour show included a fistfight, gunfight, a mother horsewhipping her n and shooting her daughter, a descrip- n of a man shooting another in the mach six times and a faked assignation.

Movies also chided

Motion pictures came in for new ex- ination after the U.S. Supreme Court d upheld the right of states and com- nities to censor improper films.

The movie industry has "outdone itself demonstrate how low the human mind n sink," declared Dr. Oswald C. J. ffmann, Missouri Synod public rela- ns director and radio preacher. Because its "moral filth," the film industry must come to its senses or face economic boycotts, he warned.

Many films hurt American prestige abroad because they "completely misrepresent our way of life," Dr. Hoffmann added. "If our civilization goes down, it will not be because the Communists have buried us but because we have dug our own grave with our own wickedness."

Courts uphold smut laws

Newsdealers and distributors who "know what filth they are peddling" can be sent to jail, the Massachusetts Supreme Court declared. The court upheld convictions of newsstand owners in Boston and Springfield who had been sentenced for possessing indecent literature.

New York's Court of Appeals in a similar ruling upheld that state's laws against selling obscene literature. Booksellers "who are in some manner aware of the character of the material they attempt to distribute" should be punished, Associate Judge Adrian P. Burke stated.

Stronger laws against obscenity were

passed by state legislatures in Colorado, Florida, Minnesota, Oregon and Washington. In Abilene, Texas, the city commission adopted an ordinance making parents and theater operators liable to fines up to $200 if they allow children to see "objectionable" films. The commission set up a nine-man board to classify films as acceptable, objectionable or banned.

Congress to aid Amish

U.S. Internal Revenue agents had last month seized three horses owned by Amish farmer Valentine Byler of New Wilmington, Pa. The federal agents claimed Byler had violated the law by failing to pay self-employment taxes for Social Security. The Old Amish pay income taxes, but refuse Social Security and all other forms of insurance because of their religious convictions.

After Farmer Byler's horses had been sold at auction to meet the $308 tax delinquency with which he had been charged, fellow church members replaced them so he could continue with spring plowing. Sen. Hugh Scott, Jr. (R.-Pa.) took up the cudgels in Congress, noting that Pennsylvania's Amish are "most respected people" with "outstanding ideals of thrift and self-reliance." He denounced the revenue department's action and called for legislation that would enable "a man to live by his religious beliefs without fear of persecution."

Coming to the rescue, seven Representatives introduced bills in the House to exempt from Social Security taxes and benefits those who are conscientiously opposed to the program. Sen. Scott said he would push such a measure through the Senate.

Finns may ordain women

Finland may be added to the list of Scandinavian Lutheran lands which admit women to the ministry. A special committee which has been studying the question will recommend to the next church assembly that legal bars to the ordination of women be dropped. Denmark and Sweden have women pastors, while Norway recently ordained its first.

Finland's problem arises from the large number of women who have graduated from theological schools but who cannot undertake full parish service, the committee notes. At the end of last year the theological seminaries had graduated 305 women. Among the 640 present students of theology, 254 are women.

If the church assembly approves the proposal, the Finnish parliament will next act upon it. The committee pointed out that the present church law does not specify that candidates for ordination must be male, but that in practice this has been its accepted meaning.

There'll be 31 synods

Plans for the organization of the Lutheran Church in America by the union of the Augustana, American Evangelical, Suomi and United Lutheran churches had

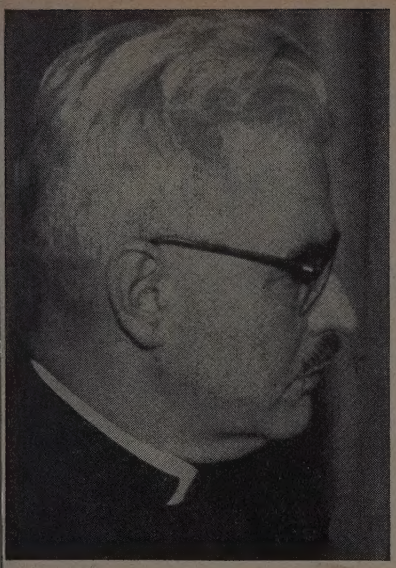
SYNOD VOTE ON MERGER

Synods meeting this spring had committed the United Lutheran Church to merger with the Augustana, Suomi and American Evangelical Lutheran churches in the LUTHERAN CHURCH IN AMERICA. With ratification by 22 of the ULC's 32 synods required, the decisive point was reached on May 23. Additional synods voting during the week of June 5 were:

CANADA, unanimous in favor
CENTRAL PENNA., 524-27 in favor
PITTSBURGH, 249-1 in favor
SLOVAK-ZION, unanimous in favor

The present situation

Synods favoring merger	31
Synods opposed	0



TO HEAD CANADA SYNOD
Dr. Albert W. Lotz

alled for 30 regional synods. The pro-osed constitution declared, however, that ynods with "distinct linguistic or national haracteristics" might "at their option nter this church on a non-geographic asis."

Three of the linguistic groups—the AELC, Suomi and the ULC's Icelandic ynod—had indicated their preference for omplete merger in order that scattered ongregations might enjoy the fellowship f their neighbors.

The fourth group was the ULC's lovak-Zion Synod, which has about 1,000 members in 48 congregations, ost of them in Pennsylvania, New York nd New Jersey. Meeting this month at r. Martin Luther Church, Cleveland, hio, the Slovak-Zion Synod unanimously oted in favor of merger, just as unani-ously chose the option of separate xistence in the new church body.

Canada chooses Dr. Lotz

Dr. Albert W. Lotz, pastor of Canada's largest Lutheran church, was elected president of the Canada Synod at its meeting in Preston, Ontario, June 5-8. Pastor for 21 years of St. Peter's Church, Kitchener, Ontario, Dr. Lotz will succeed Dr. Albert G. Jacobi. Dr. Jacobi had served two four-year terms as synod president and was ineligible for re-election. He will become pastor of Zion Church, Sault Ste. Marie.

Dr. Lotz is a graduate of Waterloo College and Seminary and a member of the ULC Board of American Missions. His congregation has 3,628 baptized members.

Lutherans in Ireland get building

A Lutheran congregation had been formed in Dublin, Ireland, in 1697. The group existed for nearly two hundred years, then dwindled. Since World War II Lutheran services have again been conducted in the Irish capital under Lutheran World Federation auspices.

Last month the congregation dedicated as St. Finian's Lutheran Church a renovated building leased from the Anglicans for 99 years. Officiating at the Pentecost services were Bishop Goesta Lundstrom of Strangnas, Sweden, and the Rev. William B. Schaeffer, LWF senior representative in Great Britain.

The English-gothic stone church is located in the heart of Dublin. It has a congregation of about 200, mostly German-speaking. There is also a Lutheran congregation at Belfast, in northern Ireland.

And so forth

A description of the work of U.S. Air Force chaplains from 1917-47 has been written by Maj. Daniel Jorgenson, Methodist chaplain, and published by the Government Printing Office.

Teenagers! Get ready For Summer

The church can help its young people spend the next few months usefully

By JUDY McWILLIAMS

WE'D BEEN COUNTING the days since early May. And then it was suddenly there: the last day. And the realization that it was all over. School's out. Three glorious months of no books, assignments, report cards.

That wonderful summer vacation, exclusive privilege and joy of young students, is here again. What would life be without it? We may know, some day. This traditional feature of our educational system is being critically analyzed and may soon appear on the list of things we "used to enjoy in the good old days."

Summer vacations are wonderful but they don't make much sense. As long as most of us were living on farms, children were needed on the fields during summer and couldn't be spared for school. In our urban society (and on our mechanized farms) there is really no reason

for a three-month vacation. School buildings and equipment go unused one-fourth of the year. Teachers have trouble finding satisfactory work during the enforced rest. And many educators think students would get a lot more out of several short vacations than out of the long one they have now. They'd have time to rest up without forgetting many things they learned during the winter.

THIS IS WHY summer schools are becoming popular. They are no longer designed only for students who must repeat courses they failed, but many offer advanced courses which attract enthusiastic interest of a surprisingly high number of teenagers. I think this trend will develop and some day these summer courses may well be part of our regular public school curriculum.

But in the meantime, summer still means three months of no school for most teachers and youngsters—and three months of chaos for a great many households where teenagers roam with nothing specific to fill their idle hours. And so, a few pointers on how to fill them may be helpful.

SUMMER AFFORDS a chance to practice the art of "getting along." Youngsters spend a lot of time with friends without adult supervision. To keep the friends, they'll have to learn how to compromise, to forgive and share. To keep peace at home, the same rules apply—and they must be practiced by all members of the family.

This may be difficult at times, but small steps in the right direction may mean a lot. The teenager who has learned in the course of the summer to cut down on telephone conversations in number and length has accomplished something.

Usually by mid-July, the slump occurs. What to do? Life is so dull! But life is not boring. People, yes; life, never. There are many things to do, and there should be ready answers when such a question comes up.

What to do? That depends on the questioner's interest. Undoubtedly, there's been at least one book written on the subject and it's probably quite accessible at the public library . . . along with many other books on topics equally fascinating. A trip to the library is a good project.

Pick up a new hobby. Learn to play a musical instrument, sew, build model airplanes, develop snapshots, make jigsaw puzzles, and, as the King of Siam said, "etcetera, etcetera, etcetera."

LEARN A NEW SKILL. Unbelievable though it may be, there are a few sports besides swimming to fill a summer's day. Archery, tennis, hiking, miniature golf, bowling, bicycling, and more, and more.

Help someone. Look after the children one afternoon for that busy young mother next door. Run errands for the invalid across the street. Read to the little old man whose eyesight is failing him.

Get a job. Even if it doesn't pay much, a summer job gives good experience in business and the handling of money; and it looks well on employment records later.

There is really no age limit here. A boy too young to work in the drug store can earn pocket money mowing lawns in the neighborhood.

Take part in church activities. Most congregations provide vacation church schools for their young people. Teenagers who feel too old as students can assist the teachers.

SUMMER IS THE TIME when Luther League "traditionally" dies. How ridiculous! Of all times, summer should be the busiest—not only because the season

is right for swimming parties and picnics, but also because the time is ample for large undertakings.

This is the time to undertake service projects in church and community. This is the time when study groups can really dig into a topic, retreats can take place, and evangelism programs can be started and carried through in good fashion. Life boring, league dull? It needn't be!

Let's look beyond the local church for summer opportunities for young people. Most synods run camps during the vacation period. It's an opportunity to get away from home (if that is in its favor), to make new friends, develop new skills and ideas. It's worth looking into.

The Luther League of America provides opportunities, too. The big event this summer is its national convention in Illinois. Attractions? Travel, new friends, practical experience in parliamentary procedure, workshops, discussions, study, worship.

During the summer, eight League training schools will be conducted. These week-long institutes are designed especially for those who want to be better leaders in their own congregations. They are given ample opportunity to share ideas, work out problems, and study together. A wonderful way to highlight a teenage summer.

Another opportunity is the work camp. Parents may shudder when they send their son or daughter off to some "director" in a distant city, village, or institution. All they know is that their child is expected to do manual labor in some place where help is needed and problems exist, and they're paying for it! Is it worth it? Those teenagers who have been work-camping seem to think so, and their parents tend to agree. "Better understanding of social problems . . . of service . . . of God."

The list could be much longer. LLA also sponsors a caravaning program and youth missioning, so that young people may work among congregations and people of our church. State and synodical leagues hold conventions and retreats and workshops. Synods run summer schools.

Opportunities abound: There is much to do, at home or on vacation, at church or in convention. Summer need never be dull for the student-away-from-studies.

EDUCATION CONTINUES through the summer, for better or for worse. Unfortunately, it can be for worse. Idle time can be dynamite unless properly handled. Youngsters are not born with the ability to keep themselves occupied in a positive fashion. They need training in this as well as in other aspects of their lives.

They could read pornographic literature just as well as classics if they aren't taught the difference. Drag racing on country roads is as thrilling as water skiing until the dangers are realized. Gossiping is as much fun as teaching a vacation church school class unless the effects of each are pointed out.

If the Christian home is the center for all education, then it is the place where these values are taught. It is the place where the question of "what to do" should be met and answered in such a way as to make experiences not only pleasing, but rewarding and educational as well.

Summer is not the time for all good sense, knowledge, rules and regulations to be tossed aside, but to be used in new ways, under new situations. At the summer's end, the student-returning-to-studies should be better equipped to think independently and discipline himself, so that his teacher's observation will be "how much he's grown up these past three months!" On the road to maturity we can't afford to waste time on detours.

SOMETHING IS BEING DONE TO HELP YOUNG MEN SOLVE PERSONAL PROBLEMS BEFORE ORDINATION BECAUSE THE—

CHURCH WANTS BETTER PASTORS

GIDEON HAD a problem. He com-
anded 32,000 soldiers with whom to
efeat the Midianites, but God wanted
im to lead only a few into the battle.

Test them for courage, God said. Send
ome those who are afraid. Twenty-two
ousand left, but 10,000 remained and
ey were still too many. So God told
ideon to take them to the water and
bserve how they drank. Many knelt,
it 300 stood to drink out of their
ipped hands. Those were the ones God
lected to fight for Israel.

It's a long jump in space and time from this psychological test recorded in the seventh chapter of Judges to the *Minnesota Multiphasic Personality Inventory* which contains 566 questions bracketed between "I like mechanics magazine" and "I like movie love scenes." But both are trying to find out something about someone's personality and his ability.

THE PRESENT-DAY Gideons in our church offices are still groping for answers as they try to determine the stand-

RDINATION . . .
Dost thou promise
s a minister of the
utheran Church . . ."

ards to lead them in evaluating the tests given to ministerial candidates.

The tests have become vastly more complex since Gideon's days. The ULC Board of Higher Education has developed a program under which ministerial candidates are given three tests (*Minnesota Multiphasic Personality Inventory, Strong Vocational Interest Inventory,* and *Miller Analogies Test*) in their college sophomore year, and further group tests in seminary. Individual tests, administered on request of synod committees or scholastic authorities, include this line-up: The *Wechsler Adult Intelligence Scale,* the *Rohrschach* (inkspot) *Test,* the *Bender Visual Motor Gestalt Test,* the *Thematic Apperception Test,* and a projective drawings test.

All together, says J. Victor Benson, the board's secretary for psychological services, they help determine what kind of person the candidate is and uncover severe emotional problems if any.

MR. BENSON has reviewed some 2,000 individual tests and prepared profiles of 500 ministerial candidates. He distinguishes between three main types of ministerial candidates. One comes from an overprotected childhood in which the mother was the dominant factor. He will normally show a passive approach to life and compensate for his own feeling of inadequacy by building up his image in the minds of others. He may do well in the ministry although he would be more effective if he could resolve his conflict positively rather than negatively. He'll avoid taking a stand on important issues and will have trouble tolerating hostility from others, just as he cannot tolerate it within himself.

The "ivory tower" man is another of the three types. He's the product of strict discipline at home that led him to withdraw within himself. He'll seek the company of people primarily to satisfy his needs but will avoid intimate involvement with them and may have a hard time understanding their problems. He'll be an effective figure of authority, may even be a good administrator. But because he's frozen in his own aloofness he won't have many friends.

Type Three is gregarious, intelligent, ready to adapt to any situation. He's a man who keeps the wheels going around. As a child he was seeking approval from his parents. Now he's seeking it from the world. He'll stay away from new ideas that haven't been tested for audience reaction.

He'll be a good preacher but his thoughts will come from books. He'll be involved in many affairs with infectious enthusiasm that peters out quickly. Even though there is a lot more promise than performance, people will like him. He's a product of our culture.

THERE IS NOT ONE among these three types that bears the slightest resemblance to the popular image of the "man who answered the call." But psychology, like theology, starts at the point of acknowledging man's inherently sinful nature even though each uses its own words to do it. Both know that to be man means to face a basic split in personality, to swing between the poles of sin and grace.

In theology, man cannot resolve his conflict except by facing himself as he is and confessing his dependence on God. In psychology, man is led to face his conflicts and understand them. "Normal man" is not the man without conflicts but the one who can cope with them effectively. The good pastor is "normal," and there are wide margins of normality within all three types described.

But the fact remains that some are

Unfortunately we're all sinners

more normal than others, and according to Pastor Benson 35 per cent of the ministerial candidates tested in recent years could well use some follow-up testing and treatment to acquire this higher degree of normality.

CRITICS OF SCHOLASTIC aptitude tests—and there are many today—point out that some multiple-choice tests penalize the more intelligent candidate, tend to reduce complex personalities to statistical units, and eliminate the incentive motivation by classifying young people according to IQ scores.

There is not the slightest intention on the part of church officials to select candidates for the ministry by feeding punch cards into an IBM machine. Even though the battery of tests used by the church are not of the multiple choice kind, our psychologists say emphatically that you cannot use tests alone to determine who will be a good pastor. Tests can only complete knowledge gained through personal contact.

The danger to the church does not come from psychology, says West Coast Psychiatrist Paul E. Morentz, a ULC pastor and medical doctor.

TALKING LAST YEAR at a conference on Lutheran psychological services in Pittsburgh, Dr. Morentz said: "A business firm which uses psychological testing to screen its candidates, such as Macy's, can take a man and say, 'We would like to employ you as an executive. If you fail these tests or do not meet our standards, go to Gimbel's.' The church can't do this. It has responsibility for all individuals, and it is hard pressed for people. We need them, and we're going to accept a great many people in a great many jobs who are not ideal."

The general intellectual level of our seminary students, based on the *Miller Analogy Test*, says Mr. Benson, is below the general level of candidates in the social science fields. This is not necessarily alarming. Even a man of medium intellectual level can become a good pastor. Tests cannot give the final clue to a man's potential.

But, say psychologists working in the church, the man who scores below a certain level on the *Miller Analogy Test*, according to all evidence at hand, is unlikely to graduate from seminary. He, the synod, and the school might as well be prepared for what's in store for him.

WITHIN LIMITS, psychological tests for ministerial candidates are useful. They do not destroy the concept of "the call." Says Dr. Morentz: "God calls us all into his service. We differ in the degree of our response and of our acceptance of this call. We are called to sublimate our hostile, destructive, and aggressive impulses, to defer or forego many of our gratifications, to live under authority. These factors can be measured because they are also psychological in nature.

The extent of our acceptance of this call and its demands upon us determine whether or not we are fit for service in the ministry."

I TALKED TO SOME students right after they had waded through the 566 questions of the MMPI test at Philadelphia Seminary and they seemed neither disturbed nor insulted by the fact that, at least for some, this was the fourth group test of the kind they had gone through since starting in college. Said one of them: "I suppose most of us get the feeling sometimes that we aren't quite right upstairs. If the tests can convince me that this, too, is normal, fine. If it isn't, we might as well do something about it."

Said another: "You go into seminary with high expectations—sort of joining the company of the elect. It takes time to come to terms with reality. You need a proper balance between emotional and intellectual stability to get ready."

At Pacific Seminary, says Dr. Morentz who teaches "pastoral problems" and religious education, incoming students are given a "psychological workup" and the faculty is alerted to specific problems. "What we would like to do is to sensitize the professors to what is going on inside the students." Those who need help get it. "At any one time we have 10 to 15 per cent of our students in individual therapy, from five to ten in group therapy. We aren't content with the way they come to seminary. If a man goes out the way he came in, we're unhappy. We want him better."

It is this lack of development that has Secretary Benson worried. We are getting our candidates early, perhaps too early to tell whether they can qualify for the job. Some pastors are proud to speak of "our boy for the ministry" as soon as a youngster has been confirmed and has shown some interest in church work.

But this is the time in a youngster's life when his attitudes and aptitudes undergo their greatest change, when personalities are formed, and healthy rebellions to predestined courses occur. The boy submitting to the choice made by or for him when he was 15 may be the one least likely to exert leadership in the church as a mature man.

THE GOAL IS NOT a test-tube minister but a man who has sufficient knowledge of himself to channel his own problems into constructive outlets and can release the full powers of his personality and intellect at the service of the church.

"In the future, the need for psychotherapy will be more rather than less," predicted Dr. Joseph J. Baker, psychiatric consultant to Gettysburg Seminary. "The psychotherapy of the age we are entering will be characterized by a quest for the meaning of existence. It seems to me inevitable that the personal quest for meaning will invade our seminary campuses (inevitable because of the changed and changing character of the minister's role) and that this meaning will be increasingly difficult to find."

This meaning, Secretary Benson says, is not to be discovered by backing into the future or by expending our energies in repairing the weak links in the chain that binds us to the past. We may cherish tradition, but not to the point of narrowly circumscribing the horizon of the church, of its message, and of the men primarily entrusted with the task of speaking for and to the church.

"While we focus our eyes on the emerging 'new heaven' and 'new earth,' we dare not neglect our responsibility for contributing to the solution of the problems before us now."

—ROBERT E. HULDSCHINER

QUESTIONNAIRE FOR A CONGREGATION

CHURCHES, like people, have personalities. Many churches grow up haphazardly. Others are guided toward being a mighty spiritual power in the lives of members and the community. Such achievements do not just happen. They are usually the result of the dedicated labors of committed church leaders.

How does your church rate in this 20-point "church personality test"?

1. Is the ministry of our staff marked by a deep and sensitive Christian concern for the spiritual welfare of others?

2. Is this same concern expressed in the friendly and courteous way our church-related telephones are answered?

3. Are our ushers trained to express a warm and genuine welcome to visitors?

4. Do we produce a neat and attractive church bulletin as a helpful aid to worship?

5. Do we inform our members of the church's program through a well-edited parish publication?

6. Have we an interesting leaflet or folder describing the program of our church for new or prospective members?

7. Is our church building attractive and well maintained both inside and out?

8. Do we keep pew racks, window sills and closets cleared of out-dated literature and supplies?

9. Do we give thoughtful attention to the landscaping of our church property?

10. Are we providing as much off-street parking as possible so as to be considerate of the parking rights of our church neighbors?

11. Could we broadcast brief chime or organ selections to our community on Sunday mornings and through the week at noon or 6 P.M. as well as Christmas Eve and Easter morning?

12. Could some unique feature of our church be flood-lighted at night?

13. Do we maintain an attractive and well-designed outdoor bulletin board and additional street or road-directional signs?

14. Have we learned how to work with the church editors of our newspapers so that adequate news coverage is given outstanding church events?

15. Is our church associated with the radio-TV committee of our council of churches or ministerial association for possible participation in the broadcasting ministry of churches of our community?

16. Do we express a co-operative spirit in working with other churches and civic agencies in meeting cultural, welfare and social justice needs?

17. Do we train the children of the church to respect the flowers, lawns, and fences of our church neighbors?

18. Do we deal fairly, promptly and politely with criticism coming from either within or without the congregation?

19. Are we thoughtful hosts toward visiting pastors and speakers?

20. Are we willing to undergo greater spiritual disciplines so that God can use us more effectively to do his will?

By ALTON M. MOTTER

Mr. Motter, a United Lutheran Church pastor, is associate executive secretary of the Minnesota Council of Churches, Minneapolis

FIVE MAKE A FAMILY

Sad Day—Glad Day

GRADUATION DAY. . . . Does that phrase bring back memories to anyone who has graduated . . . from anything?

This wasn't graduation day. It was the morning after. Karen, our graduate, was not yet down.

"Sleeping it off," Pete observed. "What time did she come in?"

"Not too late. She had our permission for a late evening."

"Yeah. I know. You only graduate from high school once."

I heard getting-up noises upstairs. Karen must be tired, I thought. Graduation yesterday morning. Then the reception for parents and friends. All the people and congratulations and excitement and summer farewells. A picnic in the afternoon. Not a class picnic—just a small group. Finally a dance at night.

DAN AND I were tired from graduation day—just from the excitement of being satellites to a graduating daughter.

I was alone in the kitchen when Karen came down. I stood at the window, my hands in dishwater, dreaming about graduations.

"Good morning, Mother," Karen said, shyly, modestly, as if not quite sure of her new role.

"Good morning, Dear. Sleep well?"

"Um huh." She put bread into the toaster, sat down, chin on hand, gazing at the wall. "Mother . . . it's hard to think I'm not a senior any longer. I'm a . . . a . . . nothing. At least, until I start college."

"You're a working girl, starting Monday," I reminded her.

"See . . . I'm out of school . . . I don't even have a vacation any more!" Karen laughed. "The job at the church office will be fun. Hard work, too. Alice Anderson thinks she has a job lined up at the coffee shop. We'll both be working gals."

SHE BUTTERED her toast. "Want a slice, Mother? Have a second breakfast." She piled marmalade on her slice and bit into it. Again she stared into space. Then she turned to me in sudden surprise.

"Shouldn't I be all keyed up, excited? I've graduated. I thought the day would never come. Yesterday was so wonderful . . . glamorous. And today . . . I feel depressed. Sad."

"Graduation . . . commencement . . . its always a sad day-glad day," I said. "It's because you had four good years in school. You loved it, even when you complained about teachers and studies and too much homework and too many activities. You're sad to leave all that.

"But think of Monday. Think of the whole summer before you." I tried to cheer her. "You'll grow up a lot this summer, Karen. A full-time job is a responsibility. You'll be on your own. Miss Thornton won't have time to supervise you. She'll start you on the work and expect you to carry on."

"Yes. It will be a responsibility." Karen took up my idea. She finished her toast hastily and inserted two more slices. "I thought I'd wear my blue skirt and a white blouse Monday. That's a business-like costume, isn't it? And Alice and I are doing one another's hair today."

She smiled. "Doing one another's hair. Isn't that a let-down from yesterday . . . with its caps and gowns and parties and rushing about?"

SHE SIGHED and tackled a banana. "I'm glad for the let-down. This past month has been hectic. I hardly saw you and dad, it seemed."

"We missed you. But we knew your absence was temporary. Last days in school are always hectic."

"Some of us were talking about the Peace Corps at the dance last night. Wishing we were college grads and could register for it."

"Oh?"

"Well . . . doesn't it sound marvelous? That *oh* sounded skeptical."

"I didn't mean it to be, Karen. But I had a question in my voice."

"Why? What question?"

"The Peace Corps idea *is* marvelous. I think most of the young people who will register for it are truly dedicated people who want to help others. I'm rather amused, though, because church groups have long had peace corps of their own. And they didn't create much excitement."

"Name one."

"Remember when you were all worked up about Luther League summer camp projects in this country and elsewhere?"

"Ummm . . . I suppose that is a peace corps idea," Karen said.

"And there are some foreign missions that use volunteers to work with native students on building projects. And how about our own AIDS program? All church bodies have peace corps projects."

KAREN LOOKED thoughtful. "Those church projects *are* similar to the Peace Corps Program, aren't they? I never thought of that."

"The Peace Corps has had good publicity. Makes the headlines. Everyone knows about it. Church programs are not often in the headlines."

"It just shows that we are carried away by the ideas that explode with a bang. We ignore the little pop-pops that go on around us always," Karen said. "I'm going to lecture Alice this afternoon. She was really hot on the Peace Corps idea last night."

"I thought Alice wanted to work, marry, have a family?"

"That's still what she wants. But on graduation night everyone has wild dreams and great ambitions. We all felt on top of the world last night. I've come down to earth. Alice and the rest of the class . . . they'll be down to earth this morning, too . . . and thinking about summer jobs."

Karen went to the refrigerator for milk. "Oh . . . here's my corsage. I put it here last night." She held it under her chin and posed prettily before the kitchen mirror. "Ah . . . the enchanting, charming Miss Karen Melton . . . sad grad . . . glad grad!"

THE BREAD OF LIFE is not ready-cooked in the Bible; only the recipe and ingredients are there. Man must bake the Bread for himself. Just as diamonds must be cut, oil refined, granite quarried, and waterfalls harnessed; so the Bible must be studied if its worth is to be known.
—ROBERT W. YOUNGS in *What It Means to Be a Christian* (Farrar, Straus)

WORSHIP NOTEBOOK

STUNT WEDDINGS

JUNE IS the traditional time for weddings. All of a sudden, in churches across the land, the gawky "kid-next-door" has doffed her blue jeans and loafers to float down the aisle in shimmering white.

True, these nuptial rites may be overdone. Dad may have spent too much money for the affair, particularly after he compares his outlay with the "loot" that is stacked up on tables about the bride's home. (How many silver trays can a young couple use?) But in most instances there is some degree of satisfaction in that the locale for the affair is the parish church, and there, after everything else has been done, the blessing of God is given the young couple.

OBVIOUSLY the church can't dictate to those outside its fold the pattern for what was once magnificently called the solemnization of holy matrimony. Nor would it want to. Still, the church can't help but shake its head in despair over some of the stunts that are concocted to make weddings *different*.

A month ago the newspapers reported that a couple in Georgia had been married *underwater*. Into a sixteen-foot-deep motel swimming pool the bride stepped wearing a yellow skin-diving suit, while, as the newspapers put it, her groom "introduced a touch of formality by appearing in a black skin-diving suit."

The judge who performed the ceremony wasn't quite so adept as the young couple. Halfway through the ceremony he had to surface to remove water from his mask. A sorry footnote to the spectacle was the comment by the reporter: "After the underwater rites the two were married again in a private, old-fashioned, dry-land ceremony" by a local minister.

In New York City a couple was married on one of the sightseeing boats that travels up the river. The ship was especially decorated in a Hawaiian motif and in between dances (the entire party of 1,800 guests stayed aboard for a cruise on the river) 120 cases of champagne, half of it pink, 200 cases of liquor, and hundreds of pounds of chicken, moo goo gai pan, and rumaki kept the guests busy.

IF ONE WANTED to let his imagination run wild, there'd be no end to the stunts one could dream up to celebrate a wedding. It was reported that the skin-diving bride and groom met just after he had speared a five-foot shark and was looking for someone to hold his underwater gun. The result? soggy matrimony!

I've heard of weddings on horseback and weddings on roller skates, even weddings in an airplane. But they're so common. What if a boy and girl had met on the diving bell at Atlantic City's Steel Pier, in a crowded subway train at the height of the late afternoon rush hour, on adjoining exercycles at one of Vic Tanney's gyms, or, and—here's one to tickle the imagination of our so-called "wedding consultants"—what if *he* met *her* while counting the "forty-three beans in every cup of" a certain coffee?

In the face of such exhibitionism (how else can you describe it?) I suppose all one can do is hope that Christians have more sense as they plan their weddings. We're slowly getting around to showing that weddings can be held in the church

without Wagner and Mendelssohn's now worn-out wedding marches. This, in spite of an occasional anguished plea: "If I can't have the music from Lohengrin it won't seem like a wedding."

CERTAINLY everyone wants his wedding day to be memorable, and this usually means gowns for the girls, rented tuxedos or formal wear for the boys, new outfits for the parents, and a splashy reception. I'm not a kill-joy. I like a good party as well as the next one. But when I see young couples spending a lot of money for a few hours and then later find them barely "getting by" on salaries inadequate for furniture and other necessaries, I wonder at our sense of values.

More important than any consideration of money, however, is the meaning of the marriage. I wonder if wedding ceremonies will ever become truly congregational services. More often than not the church is filled with only the friends and relatives of the bride and groom, most of whom have no connection with that particular parish, and a few not even members of the church.

But if a bride or a groom is a member of a parish, he or she is a member of the family of God in that place and therefore their spiritual family ought to be present. When a wedding is a truly congregational affair, the celebration of the sacrament is not out of place. In some places a sermon is also preached.

But these are things Christians do at a wedding. It's what's done by the non-Christians that disturbs me. The fact that some weddings feature such sensational stunts as those described above is evidence that the church no longer has the influence on the lives of its people that it ought to have. What is it that makes a religious ceremony play second-fiddle to an underwater ceremony? Which matters most—skin-diving or religion?

This is true of weddings. It is also true in other areas of life. And it is time that church people start acting like church people. Summer vacation time is with us again and one wonders how much effort vacationers will make, as they seek out their recreation and rest, to witness to their faith. Will they get up on Sunday morning to drive a few miles to the nearest church and offer their praise to God, or will it be a time for sleeping-in, basking on the beach, or trolling from a fishing boat?

And what about prayer? I seldom see people bow their heads before eating in most of the restaurants I enter. Are we too proud, or too embarrassed, or does grace before meals have any meaning in this day of charcoal steaks, TV dinners, and Metrecal?

BY CUSTOM the church has suggested one pattern but people, even church people, often take another course. Christmas used to be a time for Christian joy. But the message of Bethlehem is little more than wood-carved figures, stained-glass windows, and blaring Christmas carols with little vital influence on the lives of people.

One hesitates to talk about funerals. In spite of the presence of clergymen at the last rites of the dead, there is little to signify by our practice that death is the entrance to life. Most funerals can only be described by one word—*pagan!*

One could go on and on. What is the answer? Certainly intensive programs of education and evangelism must speak out to both the Christian and the non-Christian with the compelling urgency of the gospel. But in the meantime all of us can demonstrate by our actions that ours is a genuine Christian loyalty.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

In a nursing home

QUESTION: This letter is from one whose better days lie in the past, and whose future presents new problems. I shall soon pass the four-score line. I am alone, and no longer able to live independently. On advice from within my family and many friends (and doctors) I am going into a nursing home.

This home will be expensive, but, barring extraordinary complications, I shall be able to handle the cost. But there are other things which worry me. I have always loved independence — choosing my own way. Now, it looks as though I'll not have much of that. How can I be satisfied under restrictions?

Many times I have been asked to join a group or groups of retired people. I have never felt like doing that. I have wanted association with all ages, especially with young people. Now, I'll be with the oldsters, annoyed by their complaints, and cut off from the kind of people I like most. This is a worry.

Another disturbing factor is that I'll be a distance from my family members, old friends, my church, my books, the libraries, and the activities in which I have been engaged for a long time.

REPLY: In the course of life each one goes through a good many changes, and moves from one stage to another. As one approaches each new period, condition, or experience he wonders how it will be, and feels an anxious uncertainty, but the moment he enters the new realm or enterprise he at once begins to make adjustments, and he gradually becomes accustomed to the new conditions. That will happen again.

Each of us came out of a period of childish dependence into one of some self-determination, and then into full adult status—but without complete independence. With such a background a person does not face an impossible challenge. Receding strength and changing inclinations will probably help one to a satisfactory adjustment.

In a "home" one will naturally not have so much touch with young people, but he can have plenty of visits from all ages if they are invited and made welcome. Furthermore, association with persons of one's own age, persons with an accumulation of experience and a personal philosophy, will furnish much pleasant companionship, conversation, and inspiration. There can be a wonderful interchange of convictions, questions, theories, and hopes.

Separation from persons and interests is only partial. Family members and friends will probably provide company. The home will have plenty of periodicals, newspapers, books, "talking books," TV, radio, and perhaps some other forms of mild recreation. Friends can bring books from libraries. Worship will certainly be provided, and one can be taken to church services as often as he may desire.

Your future seems to hold many interesting possibilities for as long as you can enjoy them. In case of further disability tender care will be available. Accept and enjoy all the opportunities. The love of God is as real in a nursing home as anywhere else.

BOOKS

THE HAND OF GOD

Our Heavenly Father. By Helmut Thielicke. Trans. by John W. Doberstein. Harper. 157 pages. $3.

Books of sermons on the Lord's Prayer appear perennially and are soon forgotten. *Our Heavenly Father* is one book which will be read and reread and not forgotten. Dr. Helmut Thielicke, whose sermons were introduced to English readers by the translation of his imaginative and percipient treatment of the parables in *The Waiting Father* (1959), is the rector of the University of Hamburg.

The sermons on the Lord's Prayer were written in Stuttgart during the last days of the Third Reich. Footnotes of the author underline the fact that these are words which deal with life and death and reach into the depth of truth—"The sermon was interrupted by sirens and an ensuing air attack. . . . This was the last sermon to be delivered there." . . . "After all the churches in Stuttgart had been destroyed, this series on the Lord's Prayer was continued in St. Matthew's parish house."

The central theme is the Father's love in a loveless and fatherless world. "Absolutely everything depends on this one fact, *that it is Jesus Christ who teaches us this prayer.* He alone, in his life and his death, is the guarantor that there is a Father, that God is at work in this cruel, hard, and fatherless world, building his kingdom of mercy in the secrecy of the cross." Man's greatest need in life and in death is to know the Father's love. Part of the good news of the gospel is that there is a Father to whom we can tell our doubts, "even our doubts whether there is a Father."

There is nothing superficial or prosaic about these sermons: they reflect the struggle with human suffering in the midst of suffering. The problem of anxiety and death was written on the faces of those to whom these sermons were preached.

Although these sermons were written in time of war they are not "wartime" sermons. They proclaim the truths of life which are just as applicable to our lives today as they were to the author's parishioners in Stuttgart. It is surprising how few references there are to the circumstances of war, and yet the petitions are interpreted as cries from the depths of man's extremities.

Our Heavenly Father is a devotional experience which makes our relationship to the Father a reality for daily life. The reader will not soon forget passages like these: "The person who has gone through the nights of bombing with his hand in the hand of God, the person who has said to himself when whistles and sirens were screaming and the noise and shaking was at its worst, 'If we live, we live to the Lord, and if we die, we die to the Lord,' that person has experienced what that hand of God means in his life and in a way that he cannot forget. . . . *The greatest mysteries of God are always enacted in the depths;* and therefore it is the cry from the depths that always has the greatest promise."

Chicago STEPHEN BREMER

MENTAL HEALTH SELF-HELP

Disorders of the Emotional and Spiritual Life. By W. L. Northridge. Channel Press. 130 pages. $3.

This book by a Methodist clergyman in England is a self-help book in mental health. In a series of brief chapters the author describes the common emotional ailments which affect almost every one at one time or another, depressions, anxieties, fear of old age, fear of the unforgivable sin, prejudice. He employs an eclectic "commonsense" sort of psychology to explain how these feelings arise and how we can cope with them. He believes that an honest self-examination will reveal their origins and point towards their conquest. In each instance the real and lasting cure however is faith. The Christian virtues of trust,

forgiveness, charity and divine grace can create new personalities.

Dr. Northridge is apparently more familiar with the disorders of the emotional and spiritual life than with the true psychoses, or he would have never stated that "many mental patients feel superior to others and enjoy life more than most." He treads occasionally on dangerous ground when he admonishes his readers to drop their "self-pity," without making clear that self-pity can indicate a genuine, perhaps suicidal depression.

The author places much emphasis on hereditary factors, a view not commonly shared by American psychiatrists. He informs us that "blood tells not only in relation to nervous and mental health but also in matters moral and spiritual." Even anxiety states involve heredity as "a significant fact."

The book can offer valuable help to readers who are troubled about some of their own feelings and prefer to find answers in a book rather than in consultation with an informed counselor.

Greensburg, Pa. CARL J. SCHINDLER

CHURCH CAN'T LIVE TO ITSELF

Under Orders: The Churches and Public Affairs. By Roswell P. Barnes. Doubleday. 138 pages. $2.95.

The role of the churches in public affairs is controversial. The author of this brief book tackles the matter forthrightly, contending from biblical references and a theological premise that the church is "under orders" to be involved in the affairs of man in society. As he states, "No aspect of the life of society or the individual's experience is outside or beyond the rule of God and therefore not outside or beyond the concern of the church, which is committed to seek, to interpret, and to do His will."

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Dr. Barnes builds his case well, writing out of a background of many years of study and experience in relating the mission and message of the church to the structures of life. Having served as a pastor in the Presbyterian Church, he later moved into the general areas of church work with the former Federal Council of Churches and as associate general secretary of the National Council of Churches. He is presently the executive secretary in America of the World Council of Churches.

Dr. Barnes moves through his thesis from the "inside out." His second chapter (of the six) is devoted to a delineation of the many and varied ministries which involve the church in the social order. He begins with evangelism and ends with prayer, and in between covers such functions as pastoral services, education, and reconciliation.

At this point he turns outward and ventures into the structures of society, demonstrating by discussion and example how the church has or should relate itself to all of life. He points up the "major social problem areas" and states how he feels the church must act as a responsible witness to the gospel in these difficult situations.

His concluding chapter sets forth "ten urgent emphases" that the church must rethink as it seeks to fulfill its responsibility in public affairs. They get at the heart of faith and life and could well serve as points of departure for lively group discussions in the church's program of adult education. In fact, the entire book could be used as a study guide. Here is a strong and urgent case for a wider and more thorough consideration of the role of the churches in public affairs. FRANKLIN L. JENSEN

Erie, Pa.

Arranging Flowers for the Sanctuary. By Francis Patteson-Knight and Margaret McReynolds St. Claire. Harper. 126 pages. $3.50.

Against a broad background of worship traditions and practices in church and synagogue, the authors describe basic principles of floral arrangement, with numerous practical suggestions for pleasing effects.

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overseas

Kirchentag plans pushed ahead

GERMANY: Recklinghausen. May 31.— "I AM WITH you always" is the theme of the tenth German *Kirchentag* (church rally) to be held in Berlin, July 19 to 23. Up to now it is uncertain whether Christians from the east sector of Berlin and from the East Zone can participate. The secretary of state for church affairs in the DDR (German Democratic Republic), Hans Seigewasser, declared recently that no special trains to Berlin would be allowed and that "the normal traffic could not be overloaded."

Attacks against the Kirchentag meeting in Berlin are continuing. The Alliance of Evangelical Pastors, a rather small pro-Communistic association, and the East Zone Christian Democratic Union protested against Berlin, and Pastor Kleinschmidt from Schwerin, well-known for his Communistic ideas, recommended that people stay away from Kirchentag. *Neues Deutschland,* chief newspaper of the East Zone, began to criticize President Kurt Scharf, successor of Bishop Dibelius as president of the council of the Evangelical Church in Germany who until now had a rather good press.

President Scharf recently defended the decision to meet in Berlin and expressed his hope that the Kirchentag would assemble Christians from both parts of Germany.

THE PROGRAM offers great variety: Seven study groups are to be held. Their main topics are the Bible, the family, policy, economy and society, mankind (the origin and the essence of man), ecumenicity. A new group is themed "Jews and Christians." Besides this main part of the program, many services, spiritual helps (including private confession) and innumerable cultural events are offered.

SINCE 1957 in West Germany a number of young men are drafted each year into the army. The rather small number of conscientious objectors until now has escaped any kind of service. The Military Service Law is: "Everybody who by reason of his conscience opposes any participation in armed conflict between the nations and who therefore refuses military service, has to render civilian service outside the army." It was not considered worth while to set up a federal office for civilian substitute service. So far, there are only about 2,500 COs.

On April 10, however, the first 320 were drafted for substitute service, and the second group started on May 2. They were assigned to hospitals, homes for aged people, and institutions for mentally sick persons. Homes of the Inner Mission in West Germany have prepared 300 places for COs. They are to serve for one year.

Forty of the first group was to start in Bethel, well-known institution founded by Pastor von Bodelschwingh, but only 26 came. Not all of those 26 were enthusiastic about their new job. They stated that only a part of their age-group is drafted into the army while the COs are called without exception. Furthermore they explained that the law concerning substitute service provides two kinds of service: in hospitals, etc., or in practical duty in cases of catastrophes.

The legislature (*Bundestag*) wanted only volunteers for the care of mentally and bodily sick persons.

Now the Ministry of Labor, which is responsible for the COs has to rethink the whole matter. But it is hopeful that at least a few of the COs are doing heavy work in those institutions at great sacrifice.

—REINHARD GROSCURTH

151 Called to Parish Ministry, 24 as Mission Developers

FEWER MEN were graduated from the ten United Lutheran seminaries this spring than last, but about the same number were called as parish pastors. The total was 218, compared with 228 in 1960. Of these 151 accepted congregational calls. About 15 calls were pending.

Twenty-five men chose to work as mission developers in new fields assigned by the Board of American Missions. Twenty-seven were to continue studies at graduate schools in preparation for specialized ministries; this was almost twice as many as last year. A few were in training for foreign missions.

Of those entering parish work, 26 were called as assistant pastors and two as associate pastors, mostly in the larger urban congregations.

Gettysburg Seminary, with 40 baccalaureate degrees, also granted two master of arts degrees to women, and one master of sacred theology degree. Philadelphia, with 39, and Hamma Divinity School, with 36, had the next largest classes.

CENTRAL

Name:	Called to:
Carlson, David A.	National Parks Ministry West Glacier, Mont.
Large, Ronald R.	St. John's Church Des Moines, Iowa
Sombrovskis, Janis A.	Grace Church Ohiowa, Neb.
Harman, Charles L.	Resurrection Church Gretna, Neb.
Lenning, Donald T. mission developer	Big Spring, Tex.
Miller, Fay E.	St. John's Church Sacramento, Calif.
Price, John A.	First Church, Allen, Neb.
Sieckman, Robert L.	Faith Church Prairie Village, Kan.
Sylvester, James R.	St. Andrew's Church Columbia, Mo.
Temps, William H.	First Church, Wilber, Neb.
Warrenburg, Benjamin J.	First Church Potter, Neb.
Wiemers, Delmar D.	St. John's United Church Alliance, Neb.
Yeiser, Robert L.	Call pending

CENTRAL

CHICAGO

Name:	Called to:
Andersen, Ralph D.	Immanuel Church Kimballton, Iowa
Bacher, Robert mission developer	West Wheatridge, Colo.
Dewey, Richard	Good Shepherd Church Detroit, Mich.
Engel, Leland E.	Prince of Peace Church Gary, Ind.
Ewing, Wayne A.	Graduate study
Gohr, Kenneth E. mission developer	San Jose, Calif.
Graham, Ronald	Faith Church, Forreston, Ill.
Harrison, John G.	Clinical training Elgin State Hospital, Ill.
Hereth, Robert C.	Ridge Church, Chicago, Ill.
Hiskett, Walter assistant pastor	Edgebrook Church Chicago, Ill.
Holden, Robert	Calvary Church, Rockford, Ill.
Holmes, Raymond	Trout Creek Parish, Mich.
Johnson, Ben A.	Graduate study

CHICAGO

Name:	Called to:
Johnson, Curtis	Second English Church Richmond, Ind.
Knoles, Peter	LWF foreign study, Germany
Little, John assistant pastor	St. Mark's Church, St. Louis, Mo.
Lund, George A. mission developer	Hillside-Berkeley, Ill.
Martensen, Dan	Graduate study
Michael, Terrance O. mission developer	San Angelo, Tex.
Nelson, Hans R.	Bethlehem Church Brush, Colo.
Nilssen, Jerome W.	Danebod Church Tyler, Minn.
Oesterlin, William	St. Paul's Church DuBois, Pa.
Paton, Charles K.	Christ Church, Sharon, Wis.
Ried, John W. assistant pastor	First Church Cedar Rapids, Iowa
Sorensen, Harald N.	Fredsville Church Cedar Falls, Iowa
Stine, Mires C., Jr.	Clinical training Elgin State Hospital, Ill.
Viereck, Wayne R. assistant pastor	Grace Church Woodstock, Ill.
Walters, Robert	Hope-Epiphany Church Chicago, Ill.
Wedward, Thomas R. assistant pastor	Unity Church Milwaukee, Wis.

GETTYSBURG

Name:	Called to:
Baier, Charles A., Jr.	Rossville Parish, Pa.
Bashore, Alfred J.	Beaver Parish, Pa.
Blackwelder, David L.	Walkersville-Bethel Parish, Md.
Boden, Douglas Y.	Upper Bermudian Parish, Pa.
Finney, David N., Jr. associate pastor	First Church Pittsburgh, Pa.
Haas, Donald A.	Woodsboro Parish, Md.
Hazen, Howard A. assistant pastor	Zion Church Harrisburg, Pa.
Hobaugh, Robert J.	Petersburg Parish, Pa.
Hoffman, Jack R.	Graduate study
Huff, Gordon L.	St. Bartholomew's Church Trenton, N. J.
Jacobs, William C.	New Kingstown Parish, Pa.
Kerchoff, Robert A.	St. Mark's Church West Fairview, Pa.
Knarr, George R. assistant pastor	Trinity Church Hagerstown, Md.
Kovach, David J.	St. John's Slovak Church Nanticoke, Pa.
Lau, James B., Jr.	New Freedom Parish, Pa.
Laurenson, Guy E.	Grace EUB Church Enola, Pa.
Lehman, Larry L.	Annville-Bellegrove Parish, Pa.
Marshall, Richard B.	Sinking Valley Parish, Pa.

GETTYSBURG

Name:	Called to:
Martin, Richard E.	St. Paul's Church
assistant pastor	Baltimore, Md.
Matthias, Robert F.	Evangelical Lutheran
assistant pastor	Church, Waynesboro, Pa.
Mehl, Louis G.	St. Matthew's Church
assistant pastor	White Plains, N. Y.
Miller, Carl E.	Immanuel Parish
	Montoursville, Pa.
Miller, Larry McC.	Grace Church, York, Pa.
Miltner, Leroy A.	Graduate study
Peterson, Gerald M.	Call pending
Pollard, Charles A.	St. Paul's Church, Utica;
	St. John's Church, Creagerstown, Md.
Rodgers, John A.	Millcreek Parish, Pa.
Roper, Douglas R.	Blue Springs, Mo.
mission developer	
Roshon, John A.	Cairnbrook Parish, Pa.
Schaffer, Theodore R.	Calvary Parish
	Hampstead, Md.
Seibert, John F.	First Church
assistant pastor	Norfolk, Va.
Shelley, Paul R.	Call pending
Shipman, James L.	Friedens Church
assistant pastor	Myerstown, Pa.
Simmel, Frederick W. L.	Mt. Calvary Church
	Westernport, Md.
Smith, Jerry R.	Call pending
Van Brakle, Jerome D.	St. John's Church
	Williamsport, Pa.
Weaver, Richard C.	Scalp Level Parish
	Windber, Pa.
Wertz, Charles R.	Faith United Church
	Erie, Pa.
Willauer, Robert A.	Maidencreek Church
	Blandon, Pa.
Zimmerman, Kenneth E.	Immanuel Church
	Williamstown, Pa.

Master of Sacred Theology

Stiner, Fred C.	First Methodist Church
	Hanover, Pa.

Master of Arts

Benish, Susan R.	Gardner, Donna Y.

HAMMA

HAMMA

Name:	Called to:
Baer, Dieter C.	Richland Church
	Richland, Wash.
Bauer, Donald E.	Faith Church, Salisbury, Md.
Brigham, Robert F.	Warren, Mich.
mission developer	
Chu, David	Adams Church, Batesville, Ind.
Curtis, Emily M.	
Craig, David C.	Bluffton Church, Bluffton, Ohio
Disler, Karl R.	Messiah Church, Urbana, Ohio
Doctor, Allan C.	First Church, Stryker, Ohio
Ensign, James R.	Worthington, Ohio
mission developer	
Faller, John H.	St. John's Church
	Anderson, Ind.
Ford, James S.	St. Mark's Church
	Whitestown, Ind.
Frank, Richard E.	St. Mark's Church
	Waterford, Pa.
Heaps, Donald W.	First English Church
	Wheeling, West Va.
Klafter, Oliver K., Jr.	Glenwood Church
	Toledo, Ohio
Kusserow, Ralph F.	Graduate study
Mech, Lawrence L.	Amanda Parish, Ohio
Menke, Peter B.	St. John's Church
	Springfield, Ohio
Mock, William F.	First Church
	Beach City, Ohio
Muktarian, Herbert H.	Graduate study

HAMMA (Cont.)

Name:	Called to:
Nichols, James H.	Mt. Hope Church Shiloh, Ohio
Obey, Robert F.	Incarnation Church Brooklyn, N. Y.
Pelkonen, John P.	Graduate study
Platt, Joseph P.	St. Mark's Church Newport, Ky.
Rieke, Thomas C.	Methodist Church, Troy, Ohio
Runge, Earl G.	Penn Church, Penn, Pa.
Schlag, Carl H., Jr. mission developer	Albuquerque, N. Mex.
Serocka, Raymond P.	Emmanuel Church Racine, Wis.
Shaner, Robert L.	Holy Communion Church Detroit, Mich.
Socker, Algird V.	Zion Church Wheeling, W. Va.
Steensen, George G.	Call pending
Stegmier, George P. mission developer	Farmington, Mich.
Stoyer, Kenneth A.	Call pending
Streich, Charles R.	Trinity Church Ashland, Ohio
Wallace, James L.	Graduate study
Webb, Robert E.	Methodist Church DeGraff, Ohio
Winkler, Edward T.	First Church, Crestline, Ohio

NORTHWESTERN

Name:	Called to:
Anderson, Richard B.	St. Paul's Church Calhan, Colo.
Bruehl, William H. assistant pastor	St. John's Church Minneapolis, Minn.
Buss, Lowell	St. John's Church, Bluff Springs, Ill.
Byers, Thomas A.	St. James' Church Rudyard, Mich.
Dowhower, Richard L.	Zion First Church Ambridge, Pa.
Freyer, Ellsworth E.	Resurrection Church Green Bay, Wis.
Heglund, Gene H.	Graduate study
Hendrickson, Edward F.	Hope Memorial Church Smithtown, Pa.
Johnson, Melvin L.	St. Mark's Church Aurora, Minn.
Lepisto, Antti A.	St. Paul's Church Mass City, Mich.

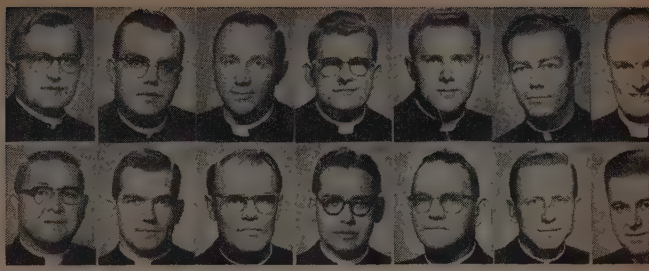
NORTHWESTERN

Lindblom, David F.	St. Philip's Church Plymouth Township, Minn.
Lindell, Carl G.	Board of Foreign Missions School of Missions, Chicago
Oechler, Marvin W.	Calvary Church Two Rivers, Wis.
Schroeder, Charles assistant pastor	Trinity Church Webster City, Iowa
Swenson, Duane A.	Bethany Church, Onamia; Emmanuel Church, Hillman, Minn.
Turner, Gary E.	Concordia Church, Duluth, Minn.
Walline, Edward W. mission developer	Kenosha, Wis.
Wild, Mark assistant pastor	St. Luke's Church Waukesha, Wis.

PACIFIC

Name:	Called to:
Anderson, Delmer T. mission developer	Toledo, Ore.
Angersbach, David L.	Call pending
Bjork, Elvin E. mission developer	Seattle, Wash.
Brooks, William I. mission developer	Goldendale, Wash.
Craft, Bruce P. mission developer	Salinas, Calif.
Hampton, William R. assistant pastor	First Church Pomona, Calif.
Henkel, Walter J.	Lutheran Church of Brazil
Jensen, Theodore D. mission developer	Encinitas, Calif.
Jordahl, David P. N.	Graduate study

PACIFIC



Name:	Called to:
Lange, Robert H. mission developer	Phoenix, Ariz.
Price, Harold C. mission developer	Barstow, Calif.
Rice, Charles L.	Call pending
Riensche, Paul T.	Calvary Church, Hillsboro, Ore.
Stumpf, Theodore E., Jr.	Call pending

PHILADELPHIA

Name:	Called to:
Adams, Carl R.	Moorestown, Pa., Parish
Appleby, Glenn D. assistant pastor	Trinity Church New Haven, Conn.
Blair, James B.	St. Mark's Church Baldwinsville, N. Y.
Breuer, Edward	Graduate study
Chewning, John T. mission developer	South Boston, Va.
Ebischbach, Arthur W. asst. supt., asst. pastor	Lutheran Home for Aged Philadelphia, Pa.
Falcon, Gilberto	Dorado, Puerto Rico, BAM
Fisher, James H. assistant pastor	First Church Johnstown, Pa.
Forester, Fred S. assistant pastor	St. John's Church Hatboro, Pa.
Fortune, Gene M. assistant pastor	Grace Church Deephaven, Minn.
Fryer, William B., Jr.	St. John's Church New Williams, Pa
Greene, Charles H. assistant pastor	Gloria Dei Church New Hyde Park, N. Y.
Grieb, Alvin C., Jr. assistant pastor	St. John's Church Easton, Pa.
Gureck, Henry R. associate pastor	Resurrection Church Syracuse, N. Y.
Hansen, Rollin G. mission developer	Panama City, Fla.
Heid, Norman J.	Redeemer Church Orangeburg, N. Y.
Hinkle, Richard L.	Girardville-Mahanoy City Parish, Pa.
Hons, Paul E.	Further study
Huenniger, John A.	Covenant Church Ridgewood, N. Y.
Jenkins, Russell G. assistant pastor	St. John's Church, Mayfair, Philadelphia, Pa.
Krenz, William F. mission developer	Beverly, Mass.
Nelson, Gustave G.	Graduate study
Oudheusden, Rudolph E.	Call pending
Pegg, Charles W. mission developer	Midland, Tex.
Perran, LeRoy W.	Bethany Church Central Bridge, N. Y.

PHILADELPHIA

PHILADELPHIA (Cont.)

Name:	Called to:
Peters, Randall F.	Call pending
Phillips, Leon A., Jr.	Grace Church East Bangor, Pa.
Preuss, Frederick E.	Further study
Schilling, John R., III	St. John's Church Host, Pa.
Simpson, Earle B., Jr.	Clinical training
Skelton, James A. mission developer	Marlton-Georgetown, N. J.
Spengler, Richard W.	Salem Church Shalters, Pa.
Steinhauer, Charles R.	Hobbie Parish Wapwallopen, Pa.
Thomson, Peter W. assistant pastor	Trinity Church, Germantown, Philadelphia, Pa.
Van Lowe, Carl R. assistant pastor	St. Mark's Church San Francisco, Calif.
Walek, Ernest R.	Benjamin Sadtler Fellow
Ward, Gordon W., Jr.	Graduate study
Williams, Henry N.	Further study
Wissinger, Walter N., Jr.	Trinity Church Clairton, Pa.

SOUTHERN

Name:	Called to:
Achgill, Richard G.	Call pending
Blume, Harvey L.	St. Luke's-Salem parish Lincolnton, N. C.
Crawford, Claude E., Jr.	Call pending
Fischer, John F.	Atonement Church Wilkesboro, N. C.
Fukuda, Yasuyuki	Call pending
Griffith, Perry B.	Holy Trinity Church Key West, Fla.
Hollar, Jerry L.	Lutheran Chapel Gastonia, N. C.
Huggins, Charles R. mission developer	High Point, N. C.
Karriker, Lonnie W.	St. Matthew's Church Salisbury, N. C.
Leazer, Carl W.	Holy Trinity Church Hickory, N. C.
Link, William H.	St. Matthew's Church Damascus, Va.
Morton, Gibbs	St. Paul's Church, Dallas, Tex.
Nye, John C., Jr.	St. John's Church Johnston, S. C.
Olawsky, Ruben H.	St. James' Church Leesville, S. C.
Robertson, Austin F., Jr.	Grace Church Liberty, N. C.
Sims, Robert F.	Ascension Church Shelby, N. C.
Wallace, Ralph J.	Ascension Church Wilson, N. C.
Weaver, John F.	Sharon Church Statesville, N. C.
Yount, Lawrence E.	Sardis Church Hickory, N. C.

SASKATOON

Reinhardt, Frithjof

Called to Inglis
Parish, Manitoba

WATERLOO

Name:	Called to:
Beier, Delmer L. mission developer	Fredericton New Brunswick
Bone, Winston S.	Feafield Parish British Guiana

SOUTHERN

Name:	Called to:
Brill, Harold J. N.	St. Peter's Church Brodhagen, Ontario
Foose, Gerald L.	Millville, Pa., Parish
Guse, Howard C.	St. Peter's Church, Heidelberg; St. Paul's Church, Erbsville, Ont.
Hamlet, Desmond M.	West Canje Parish British Guiana
Nagdhar, Paul T.	Rosignol Parish British Guiana
Repo, Oliver	Graduate study

SYNOD CONVENTIONS

TEXAS-LOUISIANA

Grace Church, Houston, Texas, May 22-25

Synod's vote is the clincher

By DAVID F. COOPER

HOUSTON, TEX. — The old Texas Synod was first to ratify the 1918 merger that formed the United Lutheran Church in America. And in 1961 Texas and Louisiana Synod, at its 110th convention, became the 22nd and deciding synod to ratify the Agreement of Consolidation that will create the larger Lutheran Church in America.

Delegates stood unanimously to approve the merger at 11:30 A.M. on May 23. Then the Rev. Merton L. Lundquist, president of the Texas Conference of the Augustana Church which already had taken similar action, and Synod President Philip L. Wahlberg, Jr., clasped their right hands as the convention sang the doxology.

Both President Wahlberg and President Lundquist were jubilant over the decisive vote which they said makes possible the church's "rebirth into a stronger and more challenging fellowship." President Wahlberg had set the tone in his opening sermon when he said: "There are no accidents in the Kingdom of God. . . . What men are prone to call miracles are actually God's surprises for a hungry world."

The delegates demonstrated their faith in the future by voting, again unanimously, approval of a two-part budget, one providing $218,000 for 1962 needs and the other giving second priority to causes for a total of $36,000 including $17,000 "dowry" for the new church.

Dr. H. T. Rasmussen, of Minneapolis, president of the Board of American Missions, was the ULCA representative. He

President Wahlberg, President Lundquist and Dr. Rasmussen rejoice over merger success

presented the causes of the church, addressed the laymen's stewardship breakfast, and spoke during the report on home missions.

This report was illustrated with film slides to show mission development in the past decade. In 1950 there were only two salary-aid congregations in the synod's total of 30; by the end of 1960 there were 26 mission congregations representing 31.5 per cent of the synod's baptized membership.

One new congregation, St. Andrew's, Hurst, Tex., was received. It was reported that six mission congregations completed first unit buildings in 1960, and three are building now.

The Rev. John A. Jacobs was re-elected secretary and Ted Teel treasurer.

NORTHWESTERN

Richfield Church, Minneapolis, May 16-18

Merger seen opening doors

By PAUL LUTHER WETZLER

MINNEAPOLIS—Highlight of the 70th convention of the Synod of the Northwest came when the delegates stood for a unanimous vote — 317-0 — to approve the merger of ULCA with Augustana, AELC and Suomi.

It was a thrilling moment, followed by hearty applause and then a prayer of thanksgiving by the Rev. L. W. Zaudtke, synod chaplain. The delegates knew their action meant the end of an association with a rich heritage, but also the beginning of new opportunities and greater avenues of service.

The keynote was sounded by Dr. George Lundquist, synod president, in his opening sermon. His text was the same as that used by Dr. G. H. Gerberding at the organization meeting of 1891: "Behold, I have set before thee an open door."

Northwest's broad territory, from Lake Michigan to western Montana, will be divided among several synods in the new Lutheran Church in America; and each will find new doors open.

The Minnesota Synod will be third largest in the new church, with 345 congregations and a baptized membership of 250,000, as well as useful institutions including Gustavus Adolphus College at St. Peter.

In Wisconsin, the new Carthage College campus at Kenosha will open a door of education to thousands of Lutherans. Red River Valley Lutherans will find fresh strength in a natural geographic grouping.

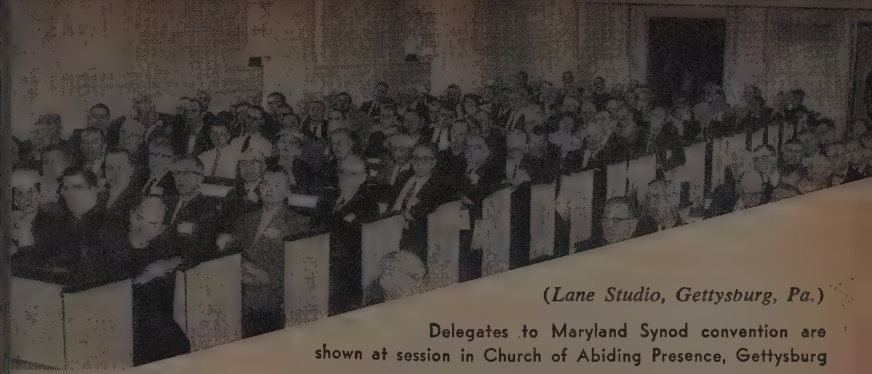
THE BUDGET committee faced the problem of more requests for expenditures than the present level of income can fill. The total needs amount to $1,418,000. Unless the congregations and their members increase their benevolence giving during the last months of 1961, the synod faces a $200,000 deficit, delegates were told.

In this connection the synod's system of "grace giving" came up for thorough discussion and some revision. Because some have interpreted grace giving as freedom to give as one pleases, without regard for one's proportionate share, it was decided to review and restate the plan.

A new statement on the biblical concept of stewardship, prepared by a special com-

Continued on page 47

President Lundquist chats with Frederick Ludwig and James Rawn, committee chairmen



(Lane Studio, Gettysburg, Pa.)

Delegates to Maryland Synod convention are shown at session in Church of Abiding Presence, Gettysburg

MARYLAND

Gettysburg Seminary, May 29-31

Consolidation voted 190 to 30

By WILSON P. ARD

GETTYSBURG, PA. — Implications of the ULCA merger were fully discussed by delegates on the floor before the Maryland Synod voted, 190 to 30, in favor of ratifying the Agreement of Consolidation.

Pastor Luther M. Schulze said, "I am in favor of the consolidation, but I am not happy about the monolithic structure for which we seem to be heading."

Some delegates expressed apprehension that in the merger the individual congregations might lose their identity through centralization of power.

Pastor Roy L. Sloop remarked that in any kind of marriage or merger there must be some taking and giving, and said "we should go into this merger trusting in the guidance of the Holy Spirit." Pastor L. Crosby Deaton paid tribute to ULCA President Franklin Clark Fry for his sacrificial efforts in behalf of the merger.

The realigned Maryland Synod will include Maryland, District of Columbia and Delaware, gaining 15 congregations. Lost to the synod will be congregations in Martinsburg, W. Va.; Waynesboro, Pa., and Lovettsville, Va.

Delegates defeated by voice vote a proposal to elect a full-time synod secretary. A dozen pastors spoke against the constitutional change that would require the post to be filled by an ordained minister. The executive board was directed to restudy the issues and report to the next convention.

PRESIDENT FIFE

A total budget of $1,012,053 was approved for 1962, with $649,884 projected for ULCA objects — including a $75,000 "dowry gift" for the new church. This benevolence goal works out to $19.03 per capita, and members are asked to give an added $87,750 to Lutheran World Action, or $1.65 each.

Last year the synod declared a pastor's minimum compensation ought to be $4,500 cash, plus parsonage or 15 per cent housing allowance, plus utilities. This time it was decided to make the rule more than a simple recommendation. A $10,636 salary equalization fund was put into the budget.

Any pastor who claims his compensation is less than the standard may report to the synod president. If the congregation can't pay enough, the synod will make up the difference until the congregation can assume full responsibility.

(Turn to next page)

A Family Matter

Father and son expressed opposite views on a proposal to conduct a pilot project in vocational evangelism.

Layman Paul L. Folkemer said, "We don't need to hire anybody to promote evangelism if each member will go out and speak to others about Jesus Christ."

His son, Dr. Lawrence D. Folkemer, countered: "Dad, we are guilty of unimaginative work in the field of evangelism." The project was approved.

Dr. G. Elson Ruff, editor of *The Lutheran,* was the ULCA representative. "If we are going to have a merged church of considerable size it will require loving sacrifice," he told the delegates.

Two new congregations were received, St. Martin's, Annapolis, and Redeemer, Damascus. Twelve young men were ordained and 16 other pastors were welcomed into the synod.

Pastor J. Leon Haines was re-elected director of missions, stewardship and evangelism. Layman Vilner N. Nelson was elected treasurer, and Pastor Luther L. Hare as statistician.

CARIBBEAN

Transfiguration, Rio Piedras, P. R., May 28-30

Use of P. R. seminary rejected

By FRANCISCO MOLINA

RIO PIEDRAS, P. R.—"I want a solution—not a resolution," said President Eduardo Roig. He had proposed that ministerial students be sent to the interdenominational Evangelical Seminary of Puerto Rico at Rio Piedras for part of their theological training.

Delegates to the Caribbean Synod convention countered with a motion to "establish a policy that all candidates to the Lutheran ministry be educated in Lutheran seminaries; if possible, only in those supported by the ULCA."

President Roig explained that five of eight present candidates are married men with children, and would require about $4,000 a year for support in mainland seminaries. Synod doesn't have that kind of money, Dr. Roig said.

His idea was to send students to the Puerto Rico seminary for two years, and to a Lutheran seminary in the States for one year. He recalled that several Caribbean pastors are graduates of Puerto Rico who took post-graduate training at Lutheran seminaries.

But even these men opposed the Roig plan. They were backed by most ULC men and all those of non-ULC origin. They argued that a Lutheran clergyman should be well grounded in Lutheran theology, and that the Lutheran heritage should not be sacrificed to financial considerations. Their motion was passed by an overwhelming vote.

THE CONVENTION voted unanimously to ratify the merger agreement; re-elected President Roig, Secretary Francisco Molina and Treasurer Gilberto Graciana; received a new congregation (Ascension, Santa Rosa, Dorado, P. R.); approved a record budget of $50,410 for 1962 (estimated 50 per cent uncollectible).

The executive committee was instructed to study the matter of a full-time synod president and report at the next convention. Construction of a first unit at the Lutheran Camp grounds was authorized.

Substantial losses were reported in baptized and confirmed members. Statistician Victor Rodriguez said this was due to revision of records in some congregations. There was a small increase in communing members.

A small loss in revenues was attributed to the heavy demands of current building programs. But President Roig, reluctant to accept mitigating circumstances, said: "During 1960 most of us decided to take a vacation and let the stewardship program drift. . . ."

Two congregations have assumed self-support this year. They are St. Paul's, Puerta

NEW YORK & NEW ENGLAND

St. John's and First Churches, Albany, May 29-June 1

Synod split beaten

By CLAYTON G. VAN DEUSEN

President Beck, Secretary White, Pastors Skinner and Gaenzle

ALBANY — Debates on the merger, synodical division and "freedom riders" enlivened the New York and New England Synod convention, which showed healthy vigor and concern for spiritual, organizational and social issues.

Approval of the Agreement of Consolidation was voted 382 to 15. Dr. George Saunders, pastor of Trinity Church, Manhattan, told the delegates his congregation had withdrawn from the synod in protest. He said the merger "destroys congregational autonomy, specifically by removing the right to withdraw from the new church without the church's permission. It departs from the church's confessions and separates us farther from other Lutherans."

Dr. Ralph Loew, of Holy Trinity Church, Buffalo, replied: "This is not a loss of autonomy, but a gaining of a new sense of responsibility. It is a loss of the chaos of congregational anarchy."

Dr. Lauri Anderson, of Good Shepherd Church, Bellaire, served notice his congregation may withdraw also.

A proposal to ask the new Lutheran Church in America to divide New York State into two or more synods brought even livelier discussion. Proponents argued "a synod of this size is too big to be administered with maximum effectiveness," and said it contains areas with widely varying conditions, problems and opportunities.

The debate gained significance because the Joint Commission on Lutheran Unity originally had recommended two New York synods, but changed the plan when it appeared the synod didn't want division.

After the resolution to divide was defeated, 181 to 168, Dr. Alfred L. Beck, synod president, said: "Clearly the closeness of this vote is virtually a mandate to the first president of the new synod to create a commission to study the question objectively. A thorough examination of the issues is needed, to effect a final settlement with light and without heat."

The third controversial issue before the convention was the supplementary report of the committee on social missions. Mainly a general statement on racial tensions, it called for support of "freedom riders" without naming them.

The synod was asked to "declare its warm and sympathetic support of all persons who, motivated by Christian conviction, are seeking at this time through non-violent techniques to present the demands of justice

Continued on page 47

CARIBBEAN SYNOD . . .

de Tierra, P. R., and Holy Trinity, Fredriksted, St. Croix.

Dr. Frank K. Efird, of Salisbury, N. C., was the official ULCA representative. The Rev. Alfonso Lopez made a presentation for Inter-American University, San German, P. R.

Building Projects Started by Four Pacific Congregations

By OLIN G. DASHER

SEATTLE, WASH.—There has been a lull in the construction phase of church building programs, but new projects scheduled promise to make 1961 a banner year.

Two groundbreaking services took place on May 21. Hope Church, Klamath Falls, Ore., started a $70,000 first unit. The Rev. Warren Pechman is pastor.

St. Andrew's Church, Portland, Ore., broke ground for an $85,000 first unit, and on the same day Synod President Edwin Bracher installed the Rev. Burton Schroeder as pastor (*photo below*).

A third first unit got underway May 28 when St. Luke's Church, Spokane, Wash., broke ground. The Rev. Homer Berner, synod superintendent of missions, took part in the service, and the same day assisted at the service of entry held by Messiah Church, Spokane, at its second unit, a $200,000 sanctuary.

At Portland: Pastors Juilfs and Schroeder, Dr. Bracher, Messrs. Schmidt and Shogran

Ceremony at Klamath Falls: Pastor Berner with spade, Pastor Coovert, Pastor Pechman

On June 11 groundbreaking was scheduled for a parish education unit at Emmanuel Church, Yelm, Wash. This church is served by Pastor John Mednis.

SYNOD PRESIDENT BRACHER received the honorary degree of Doctor of Laws at Pacific Lutheran University, Tacoma. He also received the doctor of divinity degree from his alma mater, Wittenberg University.

BLAINE LUTHERAN CHURCH, Blaine, Wash., rededicated its remodeled church building May 8. President Bracher preached. Others taking part in the service with Pastor Ernst Nygaard were the Rev. G. P. Johnson, pastor emeritus, and Edward Johnson, president of the church council.

The social hall, formerly separate, has been joined to the church by a new addition which provides a narthex, pastor's study, choir and council room, and rest rooms.

HOLDEN VILLAGE, former gold mining town near Lake Chelan in the Cascade Mountains, which has been acquired by a group of Lutherans, will be used as a conference center for the first time this summer. A pastor's week is set Aug. 5-11.

Plan for Narcotics Hospital Debated in Norco Church

By LOUIS F. MERTZ

LOS ANGELES, CALIF.—Bethany Lutheran Church in Norco, became a public forum for an evening last month. Pastor William Arbaugh invited proponents and opponents to air their opinions on a touchy question, the establishment of a state hospital for the cure and rehabilitation of drug addicts in the community.

Pastor Arbaugh acted as moderator of a panel of four experts: Roland Wood, superintendent, and Ernest Reimer, associate superintendent of the California Institution for Men at Chino; Mrs. Iverne Carter, superintendent of the California Institution for Women, and Weldon Smith, chief of the Narcotics Treatment Control Unit at Chino.

Panelists explained the immediate need of facilities to remove narcotic patients from other overcrowded correctional institutions. The buildings of the abandoned Norco Naval Hospital are available.

But many residents, including veterans and home owners, were heatedly opposed to the plan. They spoke of the harmful effects from possible contacts with children, and feared real estate values would drop. They proposed instead that the old naval hospital be turned into a veterans hospital.

Pastor Arbaugh cited a letter from Governor Edmund Brown stating he favored the narcotics hospital because "it would show responsible Christian concern for the needy . . ." The pastor said he couldn't speak for his entire congregation, since they have taken no stand. "However," he said, "the congregation is showing its concern by providing a forum for the community."

ST. LUKE'S CHURCH, Long Beach, broke ground June 4 for a new church seating 389 persons, with Sunday school rooms, choir rooms and offices. Estimated cost is $206,000. The present chapel will be converted to a parish hall. The Rev. Louis F. Mertz is pastor of this 14-year-old congregation with 460 communing members.

LONG BEACH Council of Churches concluded its 17th season of released-time Christian education, operated in 41 public schools. Mrs. Winifred Winget, director, said a budget of $33,000 was used this year.

CHRIST CHURCH, Clovis, Calif., recently received 33 new members, increasing the congregation 19 per cent. The mission now has a communing membership of 205. Services are held in a remodeled dwelling. A $70,000 first unit is under construction. The pastor is Bertrand Johnson.

These are all new members of Christ Church, Clovis, with Pastor Bertrand Johnson at right

Organization service of St. Stephen's, Northglenn. Participating clergy are standing at rear

ROCKY MOUNTAIN

Mission in Northglenn, Denver, Organized as St. Stephen's

By OLIVER F. WEAVER

DENVER, COLO.—St. Stephen's Church, a mission developed by the Rev. Robert D. Beard in Northglenn, Denver suburb, was organized as a congregation on April 16 with 130 members.

Dr. Leeland C. Soker, synod president, was the speaker. Others taking part in the service were Dr. Oliver F. Weaver and Pastors Don Ciesielski, Marvin Langeland and Don McCracken.

MESSIAH CHURCH, Denver, received its largest confirmation class on May 21—26 girls and 14 boys. They had completed two years of study under direction of Dr. J. Benner Weaver, pastor, and Ben McCracken, assistant pastor.

MANY LUTHERAN churches in Colorado took part in workshops on the aging conducted in connection with Senior Citizens Month. The Rocky Mountain Synod has a committee now studying the needs of the elderly for retirement homes, health and welfare services.

Move to Suburbs Felt

MOVEMENT OF MEMBERS to the suburbs has caused severe losses in many Protestant urban churches, but Denver's ULCA congregations have suffered less than those in other metropolitan centers. Synod President Soker says the membership drain is being felt, however, and the city churches are no longer keeping up with the population growth.

A MEMBER of Epiphany Church, Denver, will work with refugees in West Berlin this summer. She is Miss Jean Johantgen, who was awarded a Lutheran World Federation scholarship. She was to leave for Germany after graduation this month.

Forty confirmed at Messiah, Denver; Pastor Weaver is at left, Synod President Soker at right

MICHIGAN

County Official Retires, Goes to Work for Church

GRAND RAPIDS, MICH.—For the past 25 years, Gerard H. Boer has been serving the people of Kent County in one capacity or another. Now at retirement age, you would expect he would be looking forward to fishing, traveling, or just relaxing.

Not so Jerry Boer. Finishing his job at the county building one Friday, Boer started a new job as business administrator of Trinity Lutheran Church at 8 o'clock Monday morning. There was not even a vacation between jobs as Boer began his new work with typical enthusiasm.

Boer was deputy county clerk from 1936 until 1946, when he was placed in charge of the photostat department. When it became evident that the county was rapidly running out of storage room for records, microfilm equipment was installed, and Boer was given added responsibility of working out this project.

Now at 65 years of age, he is eager to tackle another new and pioneering venture. "I am firmly convinced that the churches of this day need sound business administration as well as basic Christian leadership," states Boer. "I believe that retired businessmen can add immeasurably to the effectiveness of a church's work and at the same time help themselves get more out of life."

BOER IS NO STRANGER to Trinity, having served as organist since 1913 and organist-choir director since 1936. At times the program has included as many as six different choirs.

The need for a business administrator at Trinity is no doubt prompted by the congregation's pending move into a new $750,000 structure at the junction of East Fulton Road and U.S. 16.

Tours of the new structure, establishment of a new purchasing procedure, better methods of budget control, and improved church records are some of the tasks facing Boer.

GERARD H. BOER

Already working full time on this job, he has found there are more opportunities for work than there is time. For instance, he has been made assistant treasurer of the Michigan Synod of the United Lutheran Church.

ILLINOIS

Luther League Work Campers To Assist Chicago Agencies

CHICAGO—One of the eight Luther League of America work camps will operate in Chicago July 11-20. The leaguers will be housed by the Illinois Lutheran Welfare Association.

They will work for two days at the association's children's home in northwest Chicago, two days at the Augustana Lutheran Home for Aged in South Chicago, and two days at the St. Matthew Home for the Aged in Park Ridge, a United Lutheran Social Mission Society agency. The rest of the time they will work at the ILWA headquarters.

—JOHN E. COOPERRIDER

Dr. Zeidler, Pastor Monnich and Dr. Young

CENTRAL STATES

Holy Trinity at Sidney Marks 75th Anniversary

By MARTIN G. SCHROEDER

OMAHA, NEB.—Holy Trinity Church, Sidney, Neb., celebrated its 75th anniversary April 30. About 900 persons attended services at which Dr. A. W. Young, Central States Synod president, and Dr. C. H. Zeidler, president of Northwestern Seminary, preached. The pastor is the Rev. Henry Monnich.

Holy Trinity was organized in 1886 with 16 members. Its first building cost $3,600. A Sunday school building was added in 1916. A new and larger building was dedicated in September 1957. Present baptized membership is 1,164.

UNITED LUTHERAN CHURCH MEN of the synod will meet Sept. 15 at First Church, York, Neb. Featured speaker will be Dr. G. Elson Ruff, editor of *The Lutheran*.

LUTHER LEAGUE convention will be held July 31-Aug. 3 on the Midland College campus, Fremont, Neb.

IOWA

Scott Baird Goes to Japan As Educational Missionary

DES MOINES, IOWA — Scott James Baird was commissioned May 14 as an educational lay missionary to Japan under the J-3 program of the Board of American Missions.

Taking part in the service at St. John's Church, Des Moines, were Dr. Alfred J. Beil, president of the Iowa Synod; the Rev. H. Vance Baird, father of the missionary; the Rev. Russell J. Olsen, synod vice president; Dr. Henry Opperman, pastor; the Rev. David L. Vikner, board secretary; Mrs. Walter A. Voss, board member, and Dr. Melvin Hammarberg, former executive of the Board of World Missions, Augustana Church.

Mr. Baird was born in Nebraska and is now a member of Unity Church, Des Moines, of which his father is pastor. He was graduated this spring from Midland College. Active in church and student affairs, he was treasurer of the Luther League of Iowa.

Secretary Vikner, Scott Baird, President Beil and Pastor Baird after commissioning service

Old Presbyterian seminary now a church site

North Side Church Buys Xenia Seminary Building

By LUTHER E. FACKLER

PITTSBURGH, PA. — Urban redevelopment n Pittsburgh's North Side area has made it ecessary for Trinity Church, Stockton Ave. nd Arch St., to relocate.

The congregation has purchased the build- ng formerly occupied by the Xenia Theo- ogical School at North Ave. and Buena Vista St. The Rev. Donald R. Yost is pas- or of this congregation, which has more han 800 communing members.

LUTHERAN SERVICE SOCIETY of Western Pennsylvania held a dinner and program for ecognition of its many volunteer workers, t Mt. Lebanon Church. Attending were astors, Christian service chairmen of con- regations, foster and adoptive parents, hos- ital visitors and others who are giving ervice through the inner mission society.

The society also sponsored a concert by he Luther College Concert Band, from Decorah, Iowa, on Memorial Day at North Hills High School.

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Rev. William E. Wegener
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Theddingworth (Midlands—near Market Harborough): Holy Trinity, Holthorpe Hall
11 A.M.
Rev. Jerry Moe
Tel. Husbands Bosworth 257

Corby, Northamptonshire (Midlands): St. Paul's, Stuart Road (Town Center)
6 P.M.
Rev. Wayne C. Stumme
Tel. 3980

Birmingham: Edgbaston Church, Francis Road
3:30 P.M.
Rev. A. Monstovics, 170 Hagley Road
Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church, 137 University Street
11 A.M.
Rev. David C. Hoecker
Tel. 28320

NORWAY

Oslo: The American Lutheran Church, Ingeniörnes Hus, Rosenkrantzgatan
10 A.M.
Rev. George Aus, Dalsveien 46, Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory
8:30 A.M.
Rev. Frederick Otto, 88 Clayalle, Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria): Garmisch Lutheran Church
10:45 A.M.
*Dr. Henry W. Opperman

Oberammergau (Bavaria): Lutheran Church
8:15 A.M.
*Dr. Henry W. Opperman

Ramsau (Bavaria): Lutheran Church
9 A.M.
*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church
2 P.M.
*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)
11 A.M.
Rev. Lowell Albee, Jr., 18 Rue Dancet

**American Tourist Pastors*
July 1-August 15

PA.: READING

Pastor Myers New Dean Of West Berks District

By ROBERT SCHOENERT

READING—Officers were elected and plans for all activities were made at meetings of Berks County's three Lutheran districts.

The Rev. George C. Myers, Jr., pastor of Christ Church, Stouchsburg, was elected dean of the West Berks District, at S John's Church, Mohnton. He succeeds tl Rev. Paul J. Henry.

The Kutztown District, meeting in Chri Church, Dryville, named the pastor of th church, the Rev. Ralph F. Eberle, Jr., secretary to succeed the Rev. Richard Wolf, former pastor of the Longswan parish.

A program designed to develop congreg tional leaders was approved by the Readi District at a meeting in Bethany Churc Stony Creek Mills.

The program, a conference on the mi sion of the church through the congreg tion, will be presented at the district fall meeting.

THE REV. LAWRENCE G. HORN, pastor St. Mark's Church, Reading, was name president of the Lutheran Pastoral Associ tion of Reading at a meeting in Atoneme Church, Wyomissing.

PA.: LANCASTER

Trinity Observes 200th Anniversary of Building

By ERNEST J. HOH

LANCASTER, PA.—The 200th anniversa of the cornerstone laying at Trinity Churc Lancaster, was observed on May 14. D Charles M. Cooper, president of the Pen sylvania Ministerium, spoke in the mornin Dr. Franklin C. Fry, president of the Unite Lutheran Church, preached at the afternoo service. Trinity's pastors are Dr. Walla E. Fisher, the Rev. R. Ray Evelan and t Rev. Earl W. Feight.

Trinity was also the scene of the fi "Mission Festival," held on May 20. T

IN MIAMI, FLORIDA
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C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

CONFIRMATION service for Shirley Ann Graham, held in St. Matthew's Church, Lancaster, was conducted simultaneously in speech and sign language by Pastor Donald R. Gallion. Her parents, Mr. and Mrs. James R. Graham, are deaf. They worship with other deaf persons at special sign language services held the first and third Sunday afternoons of each month by Pastor Gallion.

Shirley Graham with her parents, brothers and Pastor Gallion

conference ULCM and ULCW co-operated in this program, but the attendance was disappointing, less than 200 during the day. The speakers were the Rev. J. Fred Neudoerffer, Dr. Earl S. Erb, Sister Lina Jurgens, and Mr. Richard Den.

DR. RALPH R. GRESH, pastor of Zion Church, Leacock, was honored in May on the occasion of the 35th anniversary of his ordination. The president of the Central Pennsylvania Synod, Dr. Dwight F. Putman, spoke at the church service. In the afternoon more than 300 friends and members attended a surprise event which featured a "This is your life" program.

ST. JOHN'S CHURCH, Lancaster, the Rev. Gilbert Martin, pastor, dedicated its renovated Sunday school building. The complete work cost $186,000. It included 12 new classrooms, a chapel, kitchen and social rooms, and renovation of the sanctuary. Dr. Putman preached the dedicatory sermon.

MISS FRIEDA M. HOH, retired missionary to Puerto Rico, is making her home in Lancaster, living with her brother, Dr. Ernest J. Hoh.

GRACE CHURCH, Lancaster, held a farewell reception for Sister Mabel Harnish who has been called to serve as administrator of the Mary J. Drexel Home, Philadelphia.

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PA.: PHILADELPHIA

7,000 Counselors Trained For Billy Graham Crusade

PHILADELPHIA—Preparations for the Billy Graham Crusade, to begin in Philadelphia's Convention Hall on Aug. 20, indicated it may be one of the largest the evangelist has ever conducted.

An advance team headed by Jerry Beavan has been at work here for more than a year mobilizing hundreds of churches.

Over 7,000 persons were enrolled in the recent six weeks of counselor training classes conducted by Charles Riggs.

PA.: NORRISTOWN

Reitz Named New Dean Of North Penn District

By WILLIAM COLEY ROEGER

NORRISTOWN, PA. — In a little over two years of operation under the district plan, the North Penn District has its fourth dean. The first elected, the Rev. Luther F. Schlenker, was called to be assistant to the president of the Pennsylvania Ministerium before he could take office.

His successor, the Rev. Dr. William R. Seaman, resigned because of the press of his many duties as secretary of the Joint Commission on the Liturgy and Hymnal.

Pastor Elton L. Angstadt of St. John's, Sumneytown, resigned this spring because of the large amount of work in his parish.

Elected as the fourth dean was the Rev. Elwood W. Reitz, pastor of St. Michael's Church, Sellersville. The spring meeting of the district was held at St. John's Church, Hatboro.

Church Buildings Dedicated

ST. LUKE'S CHURCH, Dublin, which sold its interest in a union church building to the Evangelical and Reformed congregation,

Continued on page 48

NORTHWESTERN . . .

Continued from page 34

nittee, was adopted with only four dissenting votes. It declared that the original notivating spirit which led the synod to dopt the "grace basis" of giving is still alid. But, it continued:

"It is precarious for us Christians to pproach the giving of our offerings with a by-your-leave' attitude. To say we are not nder pressure to give is to belie the facts. Ve are under pressure, but it must not be he pressure which the church herself reates, the pressure of goals and of minimums and maximums. It is rather pressure rom God himself who has commanded us o proclaim the gospel to all men everywhere."

The synod also adopted a resolution opposing the use of public tax monies for irect or indirect support of parochial or ectarian schools.

Three new congregations were received: Galilee, St. Paul's, Minn.; St. Andrew's, Oshkosh, Wis.; St. Paul's, Fish Creek, Wis. Three pastors were received by transfer, nd seven seminarians were ordained.

There was a record attendance, 188 lergymen and 129 lay delegates. Nearly 00 attended the anniversary banquet.

Walter O. Helwig was re-elected synod reasurer. The synod noted the 55th anniversary of the ordination of Dr. P. H. Roth, nd the 50th anniversary of the ordination of Dr. J. F. Fedders. The 1962 convention, with the same delegates, will be held at Kenosha, Wis.

NEW YORK & NEW ENGLAND . . .

Continued from page 37

with regard to the right guaranteed by the Constitution of the United States to all men o public transportation without regard to ace or color."

A synod rule adopted in 1931, which barred presentation of any such recommendation unless first published in the preconvention bulletin, was rescinded so that he resolution could be passed.

Dr. Robert W. Stackel, of the ULCA Executive Board, was the official church representative. "With the double trend toward increasing stewardship and decreasing membership," he said, "we could wind up in the predicament of having more money than any other church, but being unable to find the donors."

This was said to a convention which, reporting a membership decline, boasted record benevolence receipts and adopted a record budget of $2.3 million for 1962.

Dr. Edmund Steimle, of Philadelphia Seminary, said a minister must "be sensitive to the signs and sounds around him." Dr. William Lazareth, also of Philadelphia Seminary, asked whether "our success in Americanization and urbanization has been bought at the price of secularization."

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See page 47 for nearest branch address

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THE MONROE CO., 30 Church St., Colfax, Iowa

PA.: NORRISTOWN . . .

Pastor Flothmeier, Dr. Brobst, and Pastor Roeger see children cut ribbon at Telford

Continued from page 46

dedicated a new church and education building seating 360. It is a striking example of contemporary architecture and partially air-conditioned. Assisting Past William A. Davis in the dedication was D G. Elson Ruff, editor of *The Lutheran.*

ST. PAUL'S CHURCH, Telford, dedicated beautiful new parish house and education building. Guest speaker was the Hon. Jam F. Henninger, president judge of the Lehi County Courts, and an active ULCA laym

Also participating in the service were Paul's pastor, Ernest H. Flothmeier, a fo mer pastor; Dr. Charles F. Brobst, and t district secretary, Pastor William Col Roeger. The new building contains a pari hall seating 350 persons, as well as a kitch office, and many classrooms for the chur school (*see photo above*).

—CHANGES OF PASTORATE—

CANADA

DORHONEN, ARMAS R. From St. Matthew's Church, Sudbury, Ont. To Suomi Synod.

CENTRAL STATES

BERGSTRESSER, FULLER. From Trinity Church, Abilene, Kan. Retirement.

GRAHAM, THOMAS E. To St. Luke's Church, Omaha, Neb., associate pastor.

KEISER, ROBERT L. To Scherer Memorial Church, Chapman, Kan.

GEORGIA-ALABAMA

KLECKLEY, VOIGT K. To St. John's Church, Atlanta, Ga.

ILLINOIS

DOSSI, GILBERT V. From Trinity Church, Chicago Heights, Ill. To Jones Memorial Community Center, Chicago Heights, associate director.

ERICKSON, ALBERT T. From Hope-Epiphany Church, Chicago, Ill. To Oak Forest County Hospital, chaplain.

MARKWALD, RUDOLPH K. From First Church, Mill Creek, supply pastor. To Trinity Church, Lockport.

—DECEASED—

THE REV. WALTER SCOTT BONNELL, 1, died June 2 in Easton, Pa. A graduate f Gettysburg College and Gettysburg Semiary, he was ordained in 1908, and served astorates in Boiling Springs, Pa.; Stapleon, Staten Island, N. Y.; Trenton, N. J.; airfield, Springdale and Smicksburg, Pa., nd Long Valley, N. J. He retired in 1940. He is survived by his wife, Alice, and hree children: Walter S., Jr., John B. and Mary Elizabeth Bonnell.

Funeral service was conducted June 5 in t. Paul's Church, Easton, by the Rev. Paul . Kidd. Burial was in Hay Cemetery, aston.

MRS. ALTA N. HUMMER, widow of he Rev. J. I. Hummer, died in Reading, a., April 3. She was a member of Christ hurch in Reading. One son, Paul, survives.

Funeral service was conducted on April 6 y Dr. Victor A. Kroninger. Interment was n Church Hill Cemetery, Martin Creek, Pa.

MRS. IDA BUEHRER MOESSNER, 83, died May 17 in Lincoln, Neb. A native of Switzerland, she came to America in 1907, and was married to the Rev. Christoph Moessner, then pastor in Northboro, Iowa. He died in Lincoln in 1917.

Mrs. Moessner is survived by two sons, the Rev. Paul Moessner of Wilmington, O., and Dr. Samuel F. Moessner of Lincoln; a daughter, Miss Helen Moessner, of Lincoln; seven grandchildren, and three sisters.

Funeral service was conducted May 20 at Friedens Church, Lincoln, by the pastor, Dr. Herman Goede. Burial was in Wyuka Cemetery.

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IN CONCLUSION

SOME OF US who were accepted for ordination a long time back feel we are fortunate that we got into the ministry before this psychological testing began. This week we publish the concluding part of an interview with J. Victor Benson ("Church wants better pastors") describing how students these days are screened for personality problems.

There's a peculiar situation in training pastors. The seminary must pay attention to a student's development as a person as well as to his achievements in scholarship. A medical school, for instance, doesn't have this problem. It imparts to its students technical knowledge. If they absorb as much as expected of them, they get the M.D. After a year as internes, they're on their own.

Our theological schools, though, are part of the church, and must be concerned about the lifetime of ministry that awaits each of their graduates. So there are two things to consider: 1) the quality of scholarly training a students gets in biblical, theological, and historical studies, and 2) his development as a good pastor and as a practicing Christian.

THIS IS REALLY the question that is being debated now in our church regarding merger of seminaries. To produce well-educated clergy we need a large school with some top-flight professors, high academic standards, and located near a university with its libraries and scholarly resources. (This is, generally speaking, the European way of training ministers.) To produce pastors who are conscientious and effective, but perhaps below the average of other professional men in knowledge, we don't need that sort of school.

For a century Lutherans in America have usually been content with the small schools. Our church has had thousands of consecrated pastors but has produced practically no biblical or theological scholarship. Our pastors buy the books written by scholars of other denominations, or imported from Europe.

The question is, are the times changing so rapidly—higher educational level of our laity, more sophisticated culture pattern of American society—that we need a new strategy in theological education? In the middle west four seminaries of our new Lutheran Church in America have agreed to merge and locate near Chicago or Northwestern university. In the east the synods which support the Philadelphia Seminary are favorable to a similar plan, but the synods supporting Gettysburg are almost unanimously opposed.

I PREDICT there will be no merger of the Gettysburg and Philadelphia seminaries in this decade. Each of these schools must be prepared to go its own way for quite a while. Opposition to the merger is so strong as to be impossible to overcome in the near future.

But there is a problem here which all of us are entitled to think about. Even though we are increasing the emphasis these days on the importance of laymen in the leadership of the church, we shall always be seriously dependent on the strength and skill of our pastors. We must answer the question of how we want our pastors trained.

There are two sides to this question—and good arguments on both sides—1) Concentrate our resources on a few strong seminaries (not more than four in the merged church), or 2) continue as in the past, except for the new mid-western school. —ELSON RUFF

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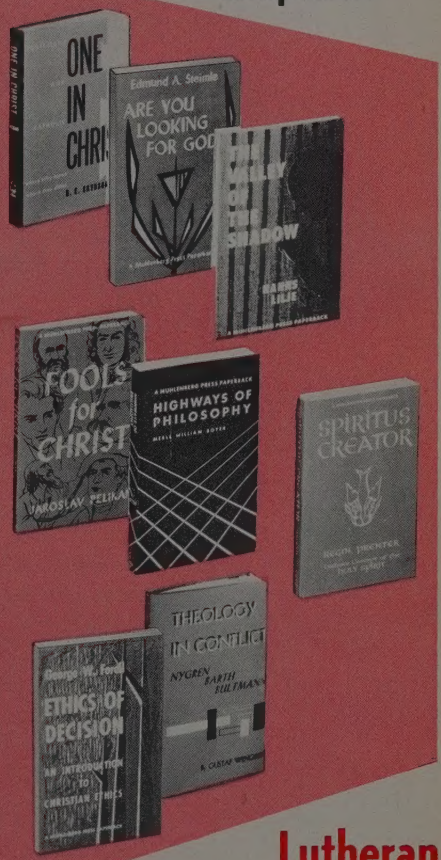

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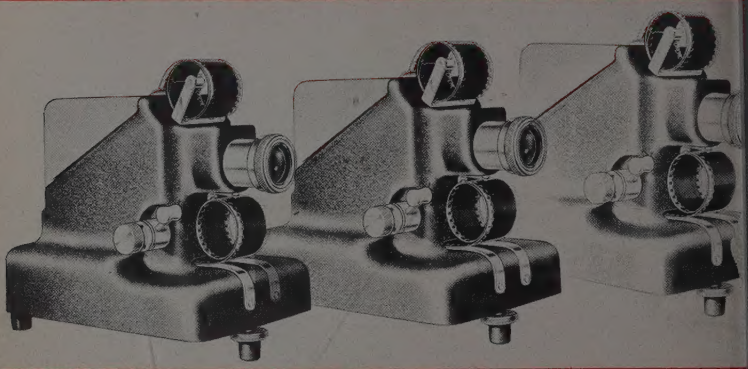

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